# Church Management

VOLUME XXXI APRIL 1955 NUMBER 7

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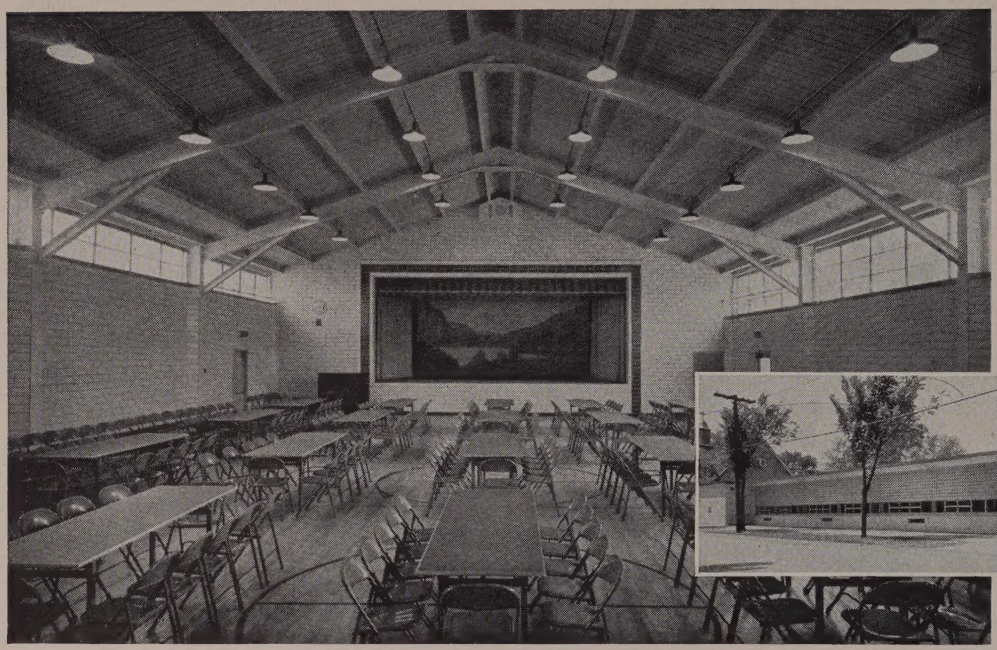
THE PRE-FABRICATED CHURCH GROWS UP



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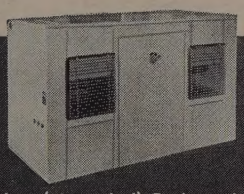

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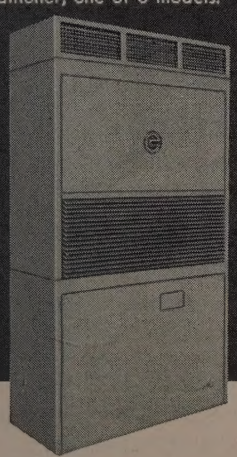

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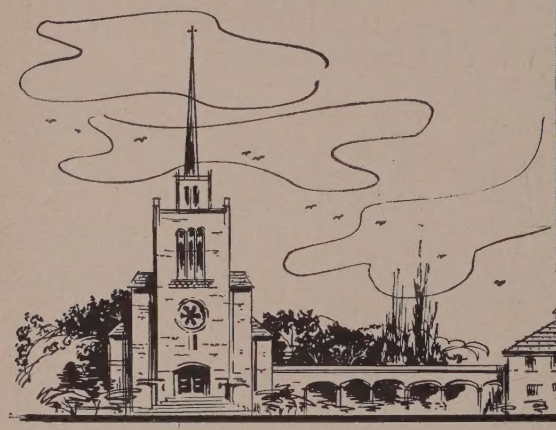

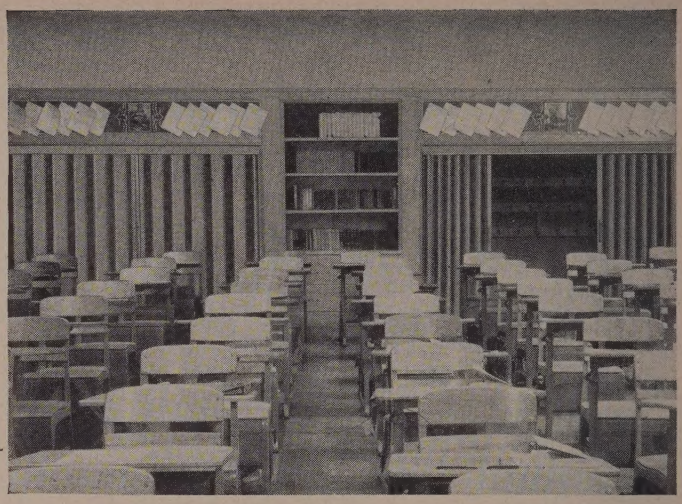

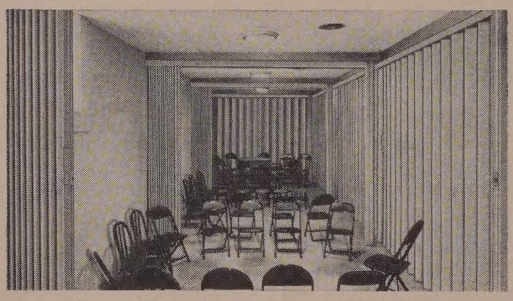

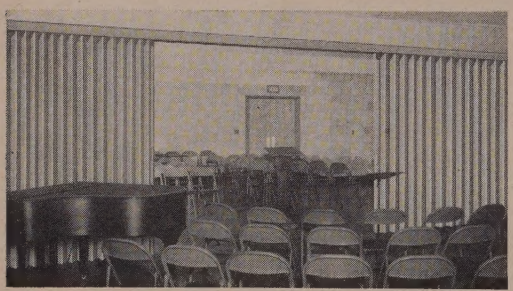

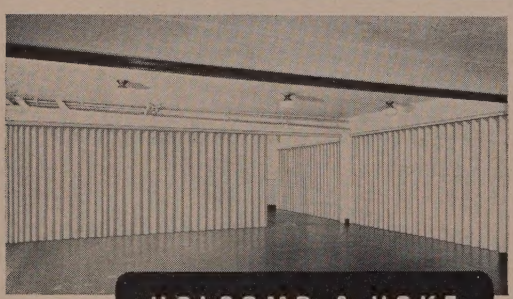

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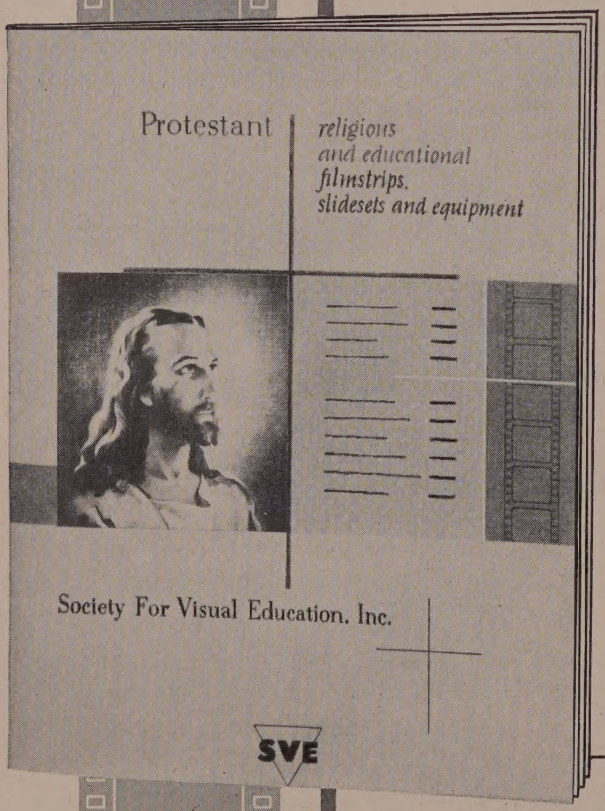


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CHURCH MANAGEMENT

THE MINISTERS' PROFESSIONAL JOURNAL

# Editorials

## *Stewardship is a Philosophy of Life*

STEWARDSHIP is not a technique for raising the church budget; it is a philosophy of life. In too many churches the subject is neglected until the plans are being made for the annual canvass. Then there is a rush for stewardship education. The indoctrination process should have been continuing for many years. The Old Testament tithe may have started as a tax to support the church and state but not stewardship. That is a philosophy of life.

The practice of Christian stewardship starts with the man, himself. He must agree with the concept that his life is a trust from God. The Lord gave. The Lord also taketh away. But on one's sojourn in this world, the individual who serves the Lord thinks of his life and his possessions as a trust from God. For this reason his life must be productive.

To be productive, he must share his life with others. His generosity will be evident in every area of his life. One may contribute great sums to his church and still be, spiritually, a miser. The mills of God are more concerned with one's life than his money. When his life has been touched by the spirit of stewardship we do not need to worry about his pocketbook. Where his heart is there will the pocketbook be also.

A man's sense of stewardship will be revealed to his family and little children.

It will be revealed in his community relationships. He appreciates that he belongs to a collective society and he will want to take a share of its burden.

When Israel grieves he will be distressed.

Christian stewardship reveals itself in the way a man votes. It will be revealed in the way he pays taxes.

It will reveal itself in his business and social activities. If he is an employer, he will know that every individual is a child of God and not a machine. If an employee, he knows that part of his stewardship is to give honest worth for the employer's dollar.

And, of course, he will reveal himself as a good churchman. He will study well the proposals for the church budget and will give as the Lord has prospered him. His gifts will be made in consideration of other worthy objects. I know of no rule that the local church, or the denominations, should claim all of one's philanthropy. He who sits in judgment over the world has interests much broader than those of local churches or denominations.

It is difficult to think of God as an adding machine. The steward knows that God has other symbols than the dollar sign. The tabulation on a man's life will surely include love, tolerance, loyalty, forbearance, long suffering, honesty, good sportsmanship, sacrifice and service.

All of these belong in the category of Christian stewardship.

W.H.L.

## *To Encourage Giving*

THE denominational colleges of the United States get a well deserved financial break through a new policy of the General Electric Company. Its advertisement has appeared in many newspapers and magazines. We would have been proud to have carried the space in *Church Management.*

In this announcement it is pointed out that most of the colleges in the United States operate at a loss. To encourage its own employees who are college graduates to contribute to their own alma maters the corporation agrees to match any gift, dollar for dollar, up to one thousand dollars.

This looks to us like a splendid way to help the frustrated colleges and, at the same time, start many graduates into the path of sharing their incomes.

W. H. L.

FIRST PRESBYTERIAN CHURCH
Perrysburg, Ohio

Nineteen thousand dollars transformed this fifty year old church into a worshipful, orderly nave and chancel. Few structural changes were involved. Five window and door openings in the front of the chancel were closed. The pipe organ was removed and a Hammond electric organ installed. The sound box of the organ is placed back of the straw cloth which covers the wall of the chancel. The straw colored cloth is made of manila fiber, woven from native Philippine grass and stretched on a frame. It is so open that the sound easily passes through it. Other churches may be interested in this method of placing the organ. Choir stalls on either side of the chancel seat twenty people.

Chancel furniture is from white maple. It was installed unfinished, then painted with two coats of Satinlac, and buffed with white wax. Walls are painted a medium green and the carpet medium, solid color green. C. Sheldon Hastings is the minister; Ralph Nopper of Toledo, Ohio, the architect.

---

# *Doers of the Word*

I MUST have read the Epistle of James at a very early date. For it seemed that the words, "be ye doers of the word," were well known as a little child. It seems to be a pretty sound instruction for the age in which we live. Yet consistency is a very rare jewel.

As a college student I wondered why our loud speaker system would fail us at the critical time in so many interesting games. The installation was the special project of the Department of Physics. The learned professors knew their physics from A to Z. They could answer any question raised and raise a good many themselves. Yet they had difficulty getting a simple system to work the way it should.

I ran into a similar inconsistency at a meeting concerned with mass communications. There learned gentlemen knew all about television, radio, newspapers, and other media. But they certainly made a mess of the communications at the convention. Letters and telegrams had delayed delivery, if they were delivered at all. Classrooms were changed without the knowledge of the teacher or the classes. If anyone had telephone calls relayed to him, it was an exceptional experience. They were a good bunch of learners but they had difficulty applying the knowledge.

Churches also are great violators of the injunction by Saint James. They are traditional resoluters but are usually not able to live up to the burdens they place upon others. For instance, there is the attitude of the Church toward organized labor. Most church bodies have endorsed the right of labor to organize. But you will hunt a long way to find a denominational printing press, executive staff or church home which permits the unionization of its own employees. You do not find the union insignia in many church periodicals. Churches have been pleased with social security laws for those who toil, but they resisted to the last ditch the inclusion of their own employees in the present system. They condemn nepotism in government while it seems to be a general practice in religious organizations, from the highest to the lowest. While churches are violently opposed to statesmen who may be influenced by political expediency, more church decisions than we would like to admit are made in back rooms. There have been, and still are, plenty of church officials who preach humility from the pulpit but who are as dictators in their supervision of their co-workers. You cannot apply the term "kitchen cabinet" to these administrative groups; but many ministers would like to suggest "slicing machine."

I am reminded of a statement made by an acquaintance which concerns his own pastor. This man had made quite a mess of his own domestic relations. Said my informant:

"Dr. Blank knows more about human psychology than anyone I know, but I must say that he uses it less."

Saint James may have had something for confused preachers when he said, "Be ye doers of the word and not hearers only."

W. H. L.

# Mary Russell Mitford

Frank Hewett Ballard*

LET me tell you something about Mary Russell Mitford who died a hundred years ago—on January 10, 1855—and whose country, England, I knew so well when I was a boy. First, let us call at Three Mile Cross where Miss Mitford lived for over thirty years, and where her best-known book, *Our Village*, was written.

Three Mile Cross is now, as it was then, so small a place that I must tell you where it is. Let us, therefore, start in Reading, where earlier Miss Mitford had resided with her parents, and which appears in her published works as Belford Regis. We must make our way as quickly as the traffic permits through the Butts, up Southampton Street and on to the Basingstoke Road. You will see little to rouse enthusiasm as you pass through spreading suburbs and at last find yourself out in the open country. It wasn't so commonplace when I was a lad. It was indeed more like a lane with plenty of trees and occasional houses, and instead of swift cars and busses a few wagons and traps, some of which moved along as though time was of no consequence. I suppose that in Miss Mitford's day the Basingstoke road was still more rural and picturesque than when I walked unwillingly to school. But even today you have only to leave the highway and wander for a few minutes down inviting paths and you will find yourself in some of the pleasantest parts of Berkshire.

You must not expect grandeur, such as may be found in the Lake District or in parts of Wales or Devon, but you will see comely farmsteads and picturesque cottages and well tilled ground and prime cattle. There is, for example, Woodcock Lane, quite close to Three Mile Cross, where we picnicked in the summer and blackberried in the autumn. Woodcock Lane is not only good to ramble in, it appeals to the historic sense, for long ago it was a Roman road to Silchester, and anyone with imagination sees not only the splendid trees and the familiar wild flowers, but Roman soldiers and travelling merchants and poor scholars as they tramped from town to town and from camp to camp.

Or you may climb the little hill to which there are so many references in *Our Village* and find the common at Spencers Wood, the open space where Miss Mitford loved to watch the boys playing cricket; another open space further on where her favorite dogs found so much to chase; and still further on the woods where nuts were plentiful, where the first primrose might be found or where in season whole families might be found hay-making.

No, in Miss Mitford's country you will not find mountains or lakes, but you will find rural England in all her peacefulness and plenty, and in *Our Village* you will find it described by one who loved it all and wanted others to love it, too.

But it is time I said something about Miss Mitford herself, and actually there is a story well worth telling. She was the only daughter of parents who boasted ancient lineage. Her mother was a descendant of the Bedford family. Her father sprang from the Mitfords of Northumberland. Dr. George Mitford J. P. was a real "character" who ought not to be neglected by novelists in need of copy. He was trained in medicine, but rarely practiced. He preferred the role of a country gentleman and tried to live by his wits. It is difficult to resist the conclusion that he married because the bride, who was some ten years his senior, had inherited a very considerable fortune. Dr. Mitford seems to have had many charming qualities, and he was remarkably popular, but he was a born gambler. It was not long before the fortune had slipped through his fingers and he was doing his best to hide himself from angry creditors. Then came an extraordinary stroke of luck. On Mary's tenth birthday he took her to a lottery office and invited her to choose a number. The clerk in charge tried to dissuade her when she chose the number 2224, but she refused to budge, explaining that two, two, two and four added together totalled ten. The result was a windfall of 20,000 pounds, a very large sum of money in the year 1797. Dr. Mitford was in his element. He commemorated the event by ordering a special dinner service with his arms on one side and an Irish harp on the other, and the number 2224 woven into the design. He built a modest mansion at Grazely which he called Bertram House. He indulged in horses and dogs and pictures, and generally spread himself before an admiring public. But it was soon over and once again he was hiding in London and wife and daughter were facing the music in the once splendid country house.

(*Turn to page 82*)

*Minister Emeritus, Hampstead Garden Suburb Free Church, London, England.

CLEVELAND EXHIBITORS

Among the Exhibitors at the convention were these two Cleveland houses. At left: Novelty Lighting Company and at right: Winterich's

# Architectural Guild Comes of Age

William H. Leach*

THE Architectural Guild of America is rendering a very useful service to the Protestant churches of our land. Recently, at Cincinnati, Ohio, the guild joined forces with the Bureau of Church Building of the National Council of Churches, and held a convention in the interest of church architecture and building. Two hundred and eighty-seven architects, churchmen, tradesmen, and others interested in this field met for a three-day program. In addition there were other visitors who dropped in to see the exhibits or listen to the various discussions.

I think that our readers may be interested to know a little more about this organization. I do not know the year of the birth of the guild but it was about twenty years ago. One of its founders was Elbert M. Conover, a Methodist minister who was then serving as the director of the Interdenominational Bureau of Church Architecture. This agency was fused into the National Council of Churches and became the Central Bureau of Chuch Building and Architecture. Now it has the title of Bureau of Church Building. Dr. Harry A. Atkinson is at present the executive director.

Harry Warren, of New York, (right) receives certificate of appreciation for his services as treasurer of Architectural Guild since it was founded 15 years ago, from retiring president, Arland Dirlam of Boston. Warren was re-elected for his 16th term.

Dr. Conover was a pioneer in church building. Literally, he wore himself out traveling through the country preaching the gospel of adequate educational space and good edifices for worship. A severe critic but loyal friend, we in the field

*Editor, Church Management, and church building consultant.

CHURCH MANAGEMENT ADVERTISERS EXHIBIT

Below, Right: Ossit Church Furniture Company, Janesville, Wisconsin and Bluefield, Virginia. Standing, left to right, Robert C. Ferguson and Lee F. Ferguson.
Below, Left: Endicott Church Furniture, Inc., Winona Lake, Indiana. Standing, Don Endicott.
Above, Left: Schulmerich Carillons, Inc., Sellersville, Pennsylvania. Standing, George J. Schulmerich.
Above, Right: Meierjohan Wengler, Cincinnati, Ohio. Standing, Ernest Wengler, Jr.
Center: The CHURCH MANAGEMENT Exhibit.

knew and respected him. Dr. Conover had the idea but he lacked resources for promotion. At this point one of the great religious periodicals of our day, the *Christian Herald*, stepped into the picture. It offered financing and leadership to the new idea. Architects were invited and a formal organization set up. At the time this writer first knew the movement, there were less than twenty architectural members of the Church Architectural Guild.

A number of years went by before the new guild was strong enough to sponsor regional conventions. The first meetings were not strong. It was not until the end of World War II that the guild really began to find a popular reception. In the mean-

(*Turn to page 70*)

# No Minister Too Old For Social Security

Glenn D. Everett*

"THIS Social Security program for ministers and missionaries is a fine thing," said a venerable retired clergyman to me recently, "I only wish that it had come along a few years earlier so that I would have been eligible."

My friend is one of those who mistakenly think that if you are already past retirement age, the Social Security program, for which members of the clergy became eligible January first, is too late to be of any help.

"You see, I'm sixty-seven," the clergyman said, "and after thirty-two years in the New York Conference of my church, do you know how large a pension they pay me? It's $125 a month."

I asked him if he wasn't doing some part-time work to supplement that pension, realizing that he could not live in a large city and support his wife on approximately $30 a week. He replied that he was serving as pulpit supply for a small chapel in a newly-developed suburban area, and was getting $25 a week. He earned an additional $200-$300 a year from fees for weddings and funerals, and for conducting occasional Sunday night or midweek services at downtown churches.

### No Age Limit

I immediately pointed out a salient fact about the new Social Security program which many elderly members of the clergy will want to note carefully: *There is no age limit for participation!* Whether a man is over sixty-five or not makes no difference. Even if he is already in retirement, but still maintains sufficient activity to earn $400 or more in a year, he can make himself eligible for Social Security benefits for the rest of his life by paying Social Security tax for as little as eighteen months.

Uncle Sam is offering elderly members of the clergy one of the biggest bargains in history. There's a reason for it, of course. Congress realized when it extended Social Security to new groups in 1951 and again in 1954 that those who need the help of such a program are the ones who are already near or past the retirement age.

The Social Security program has never been a direct "handout" by the government. It is a form of insurance, not of relief. However, the rates offered on the insurance are so low for older workers in ratio to the benefits, as to amount to a virtual gift by the government.

Take our friend, the retired clergyman, for example. His earnings upon which he will pay a social security tax of three percent, if he elects coverage under the new program, amount to about $1,600 a year. The $1,500 pension he receives would not count, as it is not "earned income." If he goes to the nearest post office, and obtains a copy of the required Internal Revenue Service form electing coverage, and gets a Social Security number from the Social Security Administration office nearest him, and then pays his self-employment tax along with his income tax, he will become eligible to start drawing benefits as early as July 1, 1956. At that time he will have six full quarters, or eighteen months, in covered employment, and that is all that is necessary to establish his eligibility.

At a cost of $72 to himself, he will be eligible to receive $62 a month, and when his wife reaches sixty-five shortly thereafter, this will be increased to $91 a month. If he dies, his widow will go on receiving $46 a month for life.

While receiving these benefits, the retired clergyman can continue to take an occasional pulpit supply assignment, so long as he does not earn more than $80 a month. If his earnings are greater than that, he will have to forfeit his Social Security check for the month or months in which he makes more than $80.

The new Social Security program will mean a considerable improvement in the situation in which our friend finds himself. His retirement income will be $216 a month instead of $125, the difference between a decent standard of living and a bare subsistence. It will assure his wife at least $113 a month for life, plus his life insurance, if he should die.

Let us consider another example, Dr. S., a clergyman who is still ac-

(*Turn to page 48*)

*Washington Correspondent.

*Photograph by the makers of Armstrong's Plastic Tile*

LESS WASHING THE BETTER

"The less washing the better" is a good "rule of thumb" for caring for resilient floors in churches. Leading manufacturers agree that more floors are worn out by scrubbing than by wear. They advise the best way to maintain the floor is the easiest. This is an asphalt tile floor.

Linoleum, Cork, Rubber, Asphalt, Plastic

# Resilient Flooring

With the types of resilient flooring becoming increasingly numerous, some confusion is growing in the minds of church administrators, especially those directing maintenance, as to the proper care for their particular floors.

Makers of resilient flooring warn that all their efforts to produce a product of beauty and durability can be nullified by improper maintenance.

To illustrate, the janitors in one church continuously used a strong alkali soap on a new linoleum floor. After a time the alkali attacked the linseed oil, the basic ingredient of linoleum, leaving the floor brittle and cracked, its color dull and hazy. In waxing another floor surfaced with asphalt tile, the church maintenance man regularly applied a solvent-type wax which caused the floor to become spongy and its colors to run and bleed.

Any church administrator can avoid such costly mistakes just by seeing that his floors are treated properly, whether they be linoleum, Linotile, rubber, asphalt or cork tile, or one of the new family of plastic flooring materials.

Sweeping with a soft cotton brush is all the care normally needed for the daily maintenance of resilient floors in churches. Frequent scrubbing should be avoided. If liquids are spilled on the floor, they should be wiped up immediately with a damp cloth or mop, and the area rewaxed, except if the floor has been waxed with a high quality, water resistant, unadulterated carnauba wax, rewaxing would not be necessary. In sweeping, it should be remembered that oil mops leave a film of dirt-catching oil which will soften resilient floors, so be selective in choosing dressing. Stay away from the mineral spirit type and gritty compounds which scratch the floors and leave ridges which harbor dirt.

The use of a wax-base sweeping compound further simplifies daily care and lengthens the period between washings. It speeds removal of dust and dirt and keeps down dust during sweeping.

If the church janitor finds dirt still remaining after sweeping, the floor may be wiped with a damp cloth or a wrung-out mop.

More floors are worn out by scrubbing than by wear, leading manufacturers agree. They advise that the best way to maintain the floor is the easiest.

Resilient floors should be washed only when necessary. Chemical liquid cleaners prescribed by the

(*Turn to page 80*)

*Photograph by the makers of Armstrong's Cork Tile*

A QUIET CORK FLOORING

Cork tile floors, like this one installed in a chapel, require no special maintenance. The same rules for linoleum apply to the maintenance of cork flooring. However, after much abuse, the tile can be restored by machine sanding and the application of a good grade paste wax. Cork is especially desirable for churches as it is the quietest of all floors.

# The Books in Church Accounting

Harvey Sherer*

In the first article of this series we outlined the basic tool of accounting, the simple equation. We also sketchily outlined the basic journal. This article will discuss the functional accounts and their relation to the journals and reports.

The entries in the journals are made during the month as noted in the first article. We write the journal entry first, then the check—always. At the end of the month, we total all columns and see that the total of all debit columns equals the total of all credit columns. When this has been done we are ready to post the totals to the functional account sheets. Posting means merely transferring the totals from each account column on the journal to the functional account sheet corresponding to that column.

In preparing the functional account sheets we use ordinary three column account sheets. For the present we will ignore the third column as this phase will be discussed in our next article. Since all expenditures or disbursements are debits, of course the expenditure accounts will have only debit entries, and we put these in the second column. Column 1 is then used for accumulating in pencil the expenditures from month to month (see Exhibit II). This gives us a check or comparison to the same figure on our monthly report to the Board of Trustees. (see copy of report in the article in the January issue of *Church Management.*)

Note, however, that posting from the journal is made to the specific functional account sheet (Exhibit II) and not to the functional classification sheet (Exhibit I). Then all of the functional account sheets under each of the seven classifications are totaled and these totals are entered on the functional classification sheets (Exhibit I). Here again the monthly entries are in ink and the cumulative totals in pencil. Again we have a cross check—a comparison with our monthly financial reports—which enables us to quickly locate possible errors.

Now we are going to list our accounts, a chart of accounts, the accountants call it. For each item listed (Exhibit III), we have an account sheet with the same title in our books. Thus we have a fairly simple set of books of account. The aim is to keep it as simple as is practical, and yet to record the financial history accurately and clearly. Another important consideration is that we want to collect comparative financial data so that we can know, in a logical manner, what we have done. Only on this basis can we project what we might accomplish, and this leads us logically to our next article which will be on budget operation.

**WORSHIP SERVICE**

| 1954 | (1) Cumulative | (2) Expenditures | (3) Budget Balance |
|---|---|---|---|
| January 1 (Total Budget) | ..... | ..... | 8385.00 |
| January 31 | ..... | 704.48 | 7680.52 |
| February | 1433.94 | 729.46 | 6951.06 |
| March | 2167.92 | 733.98 | 6217.08 |
| April | 2899.30 | 731.38 | 5485.70 |
| May | 3599.54 | 700.24 | 4785.46 |

**A sample functional classification sheet. Worship Service is one of the seven main classifications. Under each of these are several specific accounts. This method gives absolute control of the expenditures. The last figure in column 1 is always equal to the total of column 2. The addition of the last figure in columns 1 and 3 always equals the total budget balance on January 1.**

**(Exhibit I)**

**WORSHIP SUPPLIES**

| 1954 | (1) Cumulative | (2) Expenditures | (3) Budget Balance |
|---|---|---|---|
| January 1 (Total Budget) | ..... | ..... | 50.00 |
| January 31 | ..... | 2.28 | 47.72 |
| February | 10.84 | 8.56 | 39.16 |
| March | 38.59 | 27.75 | 11.41 |
| April | 60.97 | 22.38 | 10.97* |
| May | 72.21 | 11.24 | 22.21* |

* red ink to indicate budget deficit

**A sample functional account sheet. Worship Supplies is one of the specific accounts under the main classification of Worship Service. When the expenditures have exceeded the budget allowance, the Budget Balance figure in column 3 is shown in red to indicate a deficit.**

**(Exhibit II)**

*Assistant Business Manager, Oregon State College, Corvallis and treasurer, The Federated Churches of the same city.

**GENERAL FUNDS**

| (Debits) Assets | (Credits) Liabilities |
|---|---|
| Cash | Accounts Payable |
| Petty Cash | Federal Income Tax—withheld |
| Accounts Receivable | State Income Tax—withheld |
| | Industrial Accident Tax—withheld |
| | Old Age Benefit Taxes—withheld |
| | Reserve for Pre-paid Pledges |
| | Reserve for Benevolences |
| | Balance |

Expenditures (Budgeted)

**WORSHIP SERVICE**
- Minister
- Pulpit Supply
- Sacred Music
  - Choir Director
  - Choir Services & Supplies
- Calendars
- Worship Supplies

**PROMOTION AND EDUCATION**
- Minister of Christian Education
- *Fanfare*
- Boy Scouts
- Youth Budget
- Travel Exp.—Minister of Christian Education

**STAFF BENEFITS**
- Minister's Retirement
- Minister of Christian Ed. Retirement
- Social Security (OAB)
- Industrial Accident Insurance

**ADMINISTRATION**
- Treasurer's Expense
- Financial Secretary's Expense
- Canvassing & Pledging
- Church Secretary
- Contingencies
- Travel Expense—Minister
- Office Expense
- Annual Meetings
- Interest

**BUILDING OPERATION & EXPENSE**
- Custodian
- Hostess
- Fuel
- Telephone
- Utilities
- Church Maintenance
- Manse Taxes
- Insurance
- Manse Maintenance

**CAPITAL EXPENDITURES**
- Principal

**INCOME**

By Source and Restriction
- Plate Collection
- Advance Payment of Pledges
- Prior Years' Pledges
- Current Year Pledges
- Initial Envelopes
- Presbyterian Women
- Congregational Women
- Federated Women
- Presbyterian Bldg. Loan Fund
- Congregational Bldg. Loan Fund
- Hostess' Salary
- Miscellaneous
- Restricted Gifts

**(Exhibit III)**

# "Pastors' Fund"

## IS ANNUAL FOUNDATION GRANT

The demands upon the Deacons' Fund for local causes were in excess of the resources. Pastor X of one of the churches of West Bend, Wisconsin, was confused as to how he could give assistance in the name of the church to the needy case now awaiting his attention. He knew how impossible it is to talk with individuals in regard to spiritual matters when physical needs are so predominant. Yet the funds were exhausted—for the congregation was unaware of the pressures put upon the local pastor to keep charitable acts unknown. Perhaps pride enters in here, but without protection of identity rapid recovery to a normal livelihood is slow.

Two of Pastor X's officers learned of his plight. They turned to the Ziegler Foundation, which was founded almost ten years ago by B. C. Ziegler, late president and founder of West Bend Aluminum Company. Here was their answer—so sensitive to the needs of a prosperous Wisconsin community was this foundation that it rose to the occasion and granted to the pastor of each church within their shopping area a sum to be used for such cases.

The "Pastor's Fund" is now an annual grant, and the Foundation depends upon the integrity of the clergy to administer its program where the need is the greatest. No budget is reported to the directors —no names are used. The clergy dispenses for West Bend and the surrounding area, assistance in the name of the church when called upon.

This is truly demonstrative of the Christian benevolent attitude of the founder of West Bend Aluminum Company. His work is carried on through the vision of The Ziegler Foundation, Inc., of West Bend, Wisconsin.

# The Seven Ages of Women

## A Dramatic Mother-Daughter Presentation

Mrs. Herbert J. Doran*

A SERIES of seven tableaux representing the seven ages of woman makes a very effective sketch for a Mother and Daughter Banquet, a Mother's Day Program, or other women's meetings.

This sketch is most effective if the stage can be fashioned to resemble an old plush album, the cover of which closes after each tableau, and opens when the next is ready. Otherwise, a pair of small improvised curtains, which adjust readily, may be used. The stage should be small and cozy. If produced in a private home, a bay window, with drawn shades and hidden lights is very effective. Or, a stage may be constructed by the use of two or three screens.

The sketch opens with the reading of a prologue adapted from Shakespeare's *Seven Ages of Man.* The reader stands unobtrusively at one side in front of the stage. After a short pause, while the curtains are still closed, she reads the poem suggested for Tableau One. As she finishes the curtains part, showing the cradle scene. The parting of the curtains is the cue for the soloist to sing the *Cradle Song.* At the close of the song, the curtains fall. The pianist plays softly for a few moments in order to give time for the preparation of the second tableau. Then the reader reads the poem *The Little Girl,* at the close of which, the curtains open for Tableau Two, etc. through the seven tableaux.

This sketch is very simple, but may be very beautiful if the following suggestions are taken into account:—

A. The reader should have a pleasant, sympathetic voice, and be thoroughly familiar with her material. For example, the poem fragment entitled "Grandma" is a delicate and airy bit, and calls for a light and gay touch.

B. The characters should be chosen for their fitness for the part. For example, the engaged girl should look like an engaged girl, and not as a mature woman.

C. Unlimited possibilities for beautiful effects lie in the careful selection of costumes. They should all be as lovely as possible.

The whole sketch takes about fifteen minutes.

**Prologue**

READER:

All the world's a stage,
And all the women in it merely players:
They have their exits and their entrances;
And each one in her time plays many parts,
Her acts being seven ages.

(*Turn to page 44*)

*This program appeared in the May 1943 issue of Church Management. It received so many commendations at that time that we have thought it worth while to, again, bring it to the attention of our readers. Mrs. Doran is the wife of the pastor of the First Presbyterian Church, Vancouver, Washington.

# Christian Charity in Action

A. D. Burroughs*

CHRISTIAN charity provides daily blessings through the active sickroom equipment plan at the First Evangelical and Reformed Church, Tell City, Indiana.

At least once each day, some person calls the church parsonage requesting some type of sickroom equipment for home care. Last year some 441 different transactions indicated that the equipment was in constant use.

According to the pastor, Henry G. Lippert, the benefits of the plan are vast and many-fold.

He said, "One of the greatest benefits from our sickroom equipment plan is the spreading of good will among churches. We have established ourselves favorably and work together with all of the other denominations in our area. Faithful members of other churches constantly praise, support, and use the equipment plan, too.

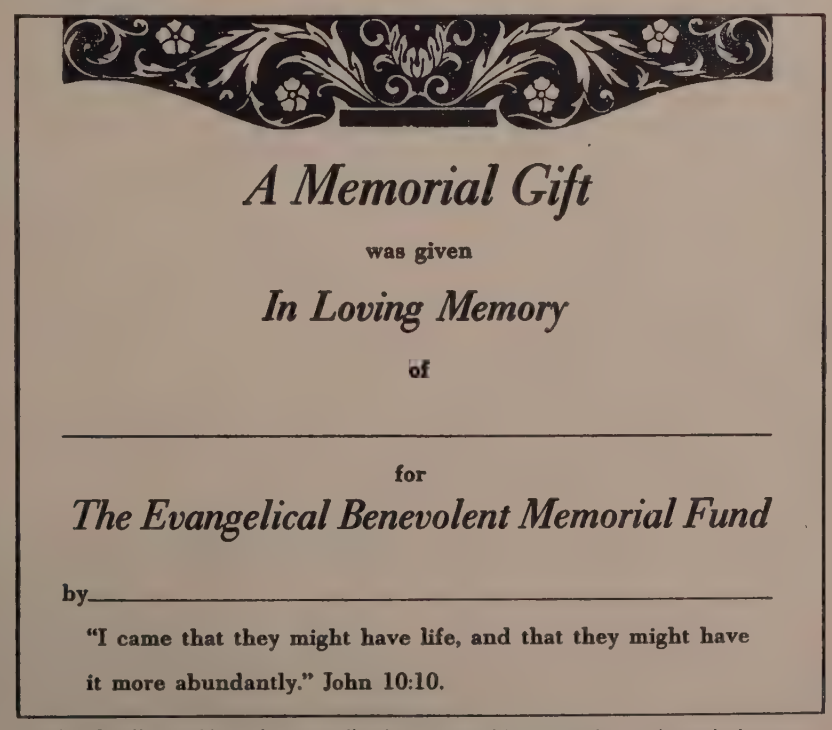
"There are no restrictions upon who uses the sickroom equipment. True Christian charity must serve all people in need. Anyone who needs the equipment gets it. They are free to keep it as long as they need it. We have folks who use the equipment for short recuperation periods. We have others who use the equipment for many years for chronic invalids. Then, there are others who use the equipment for rehabilitation purposes. They return each piece of equipment in return for another item they need until they are wholly well.

"From a pastor's point of view," continued Reverend Lippert, "it is extremely gratifying to visit a hospital patient and be able to promise him any type of equipment he may need for home recovery, at no charge. When a person is flat on his back, he has a lot of time for thinking. An act of this sort helps to bring many folks to Christ. It puts theory into actual practice with tangible results as far as the non-Christian patient is concerned."

The sickroom equipment plan had its beginning in June 1944 with the death of Mr. Christian "Christy" Fenn, president of the Tell City Chair Company. Flowers came until florists' supplies were depleted. Mr. Fenn's widow, Frieda Fenn, suggested that the additional flower money be put to another use. Mrs. Fenn and the employees of the Tell City Chair Company asked Reverend H. H. Peters (pastor at that time) for an answer to the question. Asked Mrs. Fenn, "Why not use the money to help the people that need our help?"

That was the beginning of the sickroom equipment plan. With a total amount of $691 cash, on January 14, 1945, the sickroom equipment plan was officially underway. A committee of four was set up to handle the plan. This committee was composed of the pastor, a Sunday school representative, a women's guild representative, and a church

(*Turn to page 73*)


A Memorial Gift
was given
In Loving Memory
of
for
The Evangelical Benevolent Memorial Fund
by
"I came that they might have life, and that they might have it more abundantly." John 10:10.

To the family making the contribution goes this attractive acknowledgement.

*Business writer, Richland, Indiana.

# The Family Closes Ranks

Grover Wilson*

In parade ground marching the normal distance of soldiers from each other is an arm's length. "Dress right, dress" means to be an arm's distance from each man in the ranks. Occasionally, the order is given, "Close order," which means to place the left arm on the hip and move right until you touch the man next to you. Close order marching is precision marching, since it puts more men into a smaller maneuver area.

I believe that our homes today need the lesson from Jesus that says, "Families, close order, march."

The more I see of juvenile bad manners, of parental indifference to the welfare of their children, the more I am concerned. I see boys and girls in the sixth and seventh grades hanging around the drug stores at 9:30 and 10:00 P.M. on school nights. I see eighth and ninth graders on weekends roaming the streets looking for excitement because they are bored. Their parents are "out" and as long as the youngsters are "in" before the parents are, there are no questions asked. I see youngsters of many ages, surly, unhappy, and venting their inner insecurity in misbehavior and disrespectful conduct.

I believe that the church and the home working together can help the family march in close order and not be found wandering in disorder across the drill field of community life.

Pauline and Elton Trueblood in the new book *The Recovery of Family Life,* have written, "The family is the most successful of human institutions; what has caused it to wither? The disease is threefold. The uprootedness of our generation, the ease of divorce, and the loss of the meaning of the home." The uprootedness of our generation has caused our new life emphasis to insist that it is important to keep alive a church relationship in the town where one is living. A transient situation is no justification for taking a vacation from God. This emphasis is not to increase numbers on a church roll, but to witness to the fact that a local church tie is the real way to cultivate one's Christian faith—to cultivate it in the society of like-minded people. As we encourage all people moving to our community to choose a church home and to support it, we encourage all who move away to transfer their letter and their loyalty to a local church in the new community. The church is an excellent point of reference from which to live.

The second point Dr. and Mrs. Trueblood make on the withering away of a close home unit, is the ease of divorce. While the church and society realize that occasionally divorce is the only difficult way out of a tragic relationship, it is true that dissimilar and unrealistic state laws have made divorce a farce. Our denomination, underscoring the importance of Christian family life, and upholding the high vows of the marriage service, has recently restricted all its ministers from remarrying divorced persons until the divorce decree has been final for a full year, and to re-marry divorced persons only when they are satisfied that due repentance for mistake and failure has been made. A survey made by the Oklahoma marriage clinic shows that in seventy-five per cent of the divorces in that state, there were no close church associations or private family devotions.

Judge George W. Smyth, Westchester County Children's Court, said in his annual report, January 24, 1954, "Two-thirds of delinquent children come from homes which are rendered insecure by factors within the home. Relatively few delinquent children come from sound homes; homes in which the parents are living together in mutual love and respect; and in which religion is the cornerstone. Some of the other factors are the lack of constructive programs for out of school hours, lack of religious instruction and practice, disinterested or careless parents."

Few of our children have a private and independent hobby. The school is doing a good job in extra-curricular clubs, but I wonder if the families could not do even more to challenge and to encourage our children to interest themselves in a hobby or a leisure activity that is personally theirs. As parents we are ambitious for our children. We wish to teach them the social graces of dancing, of ice-skating, of horseback riding; but, if we do not teach them a religious philosophy of life, we are failing them, for living is more than social graces. To learn the rules for mature, stable, adult living is to know the rules of life that do not change, to know the framework within which all future problems can be solved. We can teach our children at best a few facts. Our greatest challenge on all levels is to teach them how to assemble facts and how to think. To teach our children how to interpret facts and how to live within a changing society, requires a knowledge and a practice in Christian family life.

The breakdown in secure and solid family life can be seen near at home. For example, two weekends ago the church took fifty senior high young people on a weekend retreat: Huguenot How-Pow. These were for the most part church members, all of them engaged in some part of the program of the church. There were five pointed and formal pres-

(*Turn to page 75*)

*Minister, Hugenot Memorial Church, Pelham, New York

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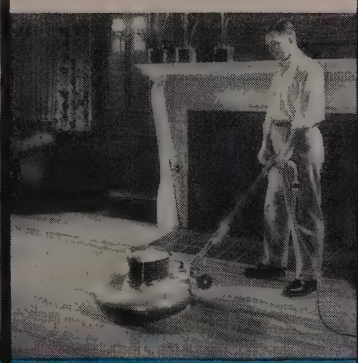
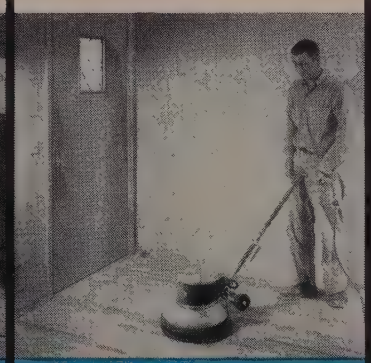
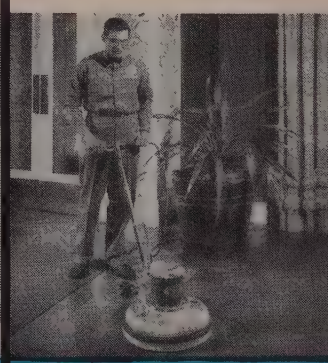


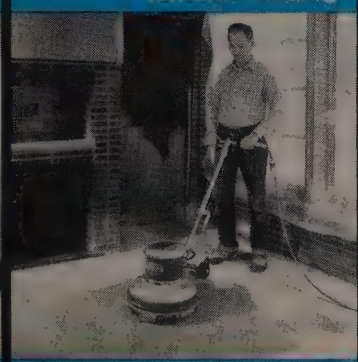
Polishing
Terrazzo Grinding

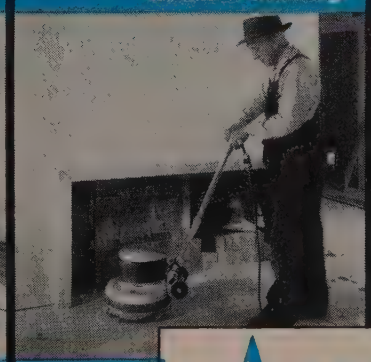


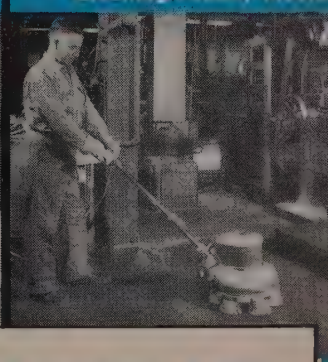
Steel Wooling
Concrete Grinding

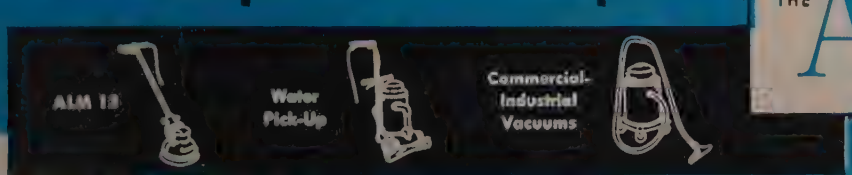


Waxing
Cleaning Factory Floors







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BIG FINANCIAL SAVINGS IN

# Mass Produced Chapel*

THE need for a large number of chapels for new mission stations being formed throughout the country, and the lack of funds available for such work, have led to the development of a mass-produced chapel. The chapel offers to the mission boards an opportunity to build a chapel of varying size, and with a number of additions providing for Christian education, kitchens, room for social functions, etc. It also makes it possible for a small congregation to erect an inexpensive chapel seating 150 to 180 persons, suitable as either a temporary building or, with slight modifications, as a permanent chapel.

The basic chapel which is sixty-four feet in length and twenty-four feet in width provides a nave with seating space for 144 persons, a chancel flanked by pastor's study and working sacristy, and an entrance vestibule (narthex) flanked by washrooms for men and women and closets for coats and hats, and an organ loft over the narthex. The structural system for the building is basically a triangular shaped truss of built-up wood members, fastened with split-ring connectors. To this truss the floor panels, wall panels, and roof panels are bolted, tying the entire structure together.

This system of construction lends itself very well to panelization of the building parts, and likewise makes the building demountable in character. Since the panels are all bolted to the truss, if for some reason it is decided to move the building (i.e. the congregation decides it is ready to build a larger building), it is a relatively simple matter to take the building apart again, and about eighty per cent of the materials are salvageable.

The "kit" contains all of the prefabricated panels for this chapel. Included in the kit, besides the building parts, are such things as the copper spire for the roof, the special decorative windows for the chancel, the altar, communion rails, pulpit, lectern, baptismal font, hymn board, candle holders, flower bowls, missal stand, the special light fixtures for the nave and porch, etc. The necessary plans, specifications and limited personal supervision are also furnished by the manufacturer.

The local congregation or mission board contacts a contractor for the erection of the building and the installation of the heating, plumbing, electrical, and painting work. The contracts for this work will vary throughout the country, but the average cost of a sixty-four foot chapel, including the price of the "kit," is about $18,000.

Several of the chapels have already been constructed in such states as Nebraska, Illinois, Indiana, Ohio, West Virginia and others. Some of these chapels are only tem-

(*Turn to page 41*)

Grace Lutheran Church at Marquette Heights, Illinois shows the artistry, beauty, and utility possible in a prefabricated church. Another prefabricated church is on the cover of this issue.

*Illustrations courtesy of Creative Buildings, Inc.*

* Article supplied by Robert E. Morris of Creative Buildings, Inc.

# Religion in the British Isles

Albert D. Belden*

The religious public of Great Britain has been deeply stirred in recent months by two first-class quarrels on important issues.

### Morality without Religion

The British Broadcasting Corporation has provided opportunity for controversial matters of high importance to be debated on the air. Mrs. Margaret Knight, a lecturer in psychology at Aberdeen University, gave three broadcast talks on what children should be taught about morality. In her first talk she specifically stated that her purpose was to discuss the problems of those who already feel themselves unable to accept Christianity and are worried about the moral training of their children. She challenged the truth of Christian beliefs and warned parents of the disillusionment that came to many children brought up to accept the Christian stories and dogmas as facts. Mrs. Knight on the positive side urged what she called "scientific humanism" as capable of providing a sound code of moral behavior.

This outspoken broadcast roused a roar of clamorous controversy throughout the country. So much so that the president of the Methodist Conference and the ex-president both entered the lists with the following statements:

The president, W. Russell Shearer, said, "As Christians we should welcome any opportunity for the examination of the fundamentals of our faith. Neither now, nor at any other time, need the Church be afraid of meeting the criticisms of those who disagree, and we should not regret when these questions are ventilated.

"The concern of the church is the spreading of the truth and not the arbitrary suppression of the expression of error. We should not deprecate these broadcasts, provided that there is full opportunity to put the Christian view."

The ex-president, Dr. Soper, said, "I am appalled at the working up of hysteria on what seems to me to be a matter of normal procedure on the part of the British Broadcasting Corporation in giving a measure of freedom in religious disagreement as it does on other issues.

"Christians will do themselves a great deal of harm if they assume that the Christian faith is a kind of hothouse plant that needs to be protected against the weather."

The president-designate, Dr. Leslie D. Weatherhead, had this to say: "I'm all in favor of the other side being put. Christianity can stand up to criticism. Mrs. Knight's talk has done a lot of good because it's a challenge, and the flaws in her arguments are obvious. I smiled when I heard her say Christianity is intellectually untenable, and I thought of such first-class Christian scholars as Schweitzer, Temple, and Inge.

"As to the upbringing of children, I am most concerned about those who are stuffed with a lot of nonsense which their parents think is Christianity, but which is really only the non-essentials. Unlearning it all later on often presents grave difficulties."

Mrs. Jenny Morton, wife of Ralph Morton, deputy-leader of the Iona Community, had a difficult task in making a Christian radio contribution in the same series. Her comment perhaps is the best of all. "People asked whether I was worried by the responsibility of it," she told me, a few hours before the recorded broadcast was due to be transmitted. "I thought it was useless to look at it like that. Had I been the archbishop or the Methodist president making an official reply, that would have been different. I just regarded myself as a Christian parent saying what I would have said to anyone who had expressed Mrs. Knight's views to me. The things that happened were so unforseen that I was quite sure God must be able to make even my inexperience useful. I was also increasingly conscious of the concern felt by Christians for non-Christian friends and neighbors which made them ask God to give some answer through the discussion."

After the recording had been made, Mrs. Morton and Mrs. Knight had to face a press conference of fifty or more journalists, including some Americans.

"I began to understand at that conference," she said, "why the papers have made such a stunt of this. I am sure they want seriously to face the question of belief or unbelief. People want to know why others believe or do not believe, and the reporters kept returning to this in their questions."

Mrs. Morton thinks the sharing of views has served a useful purpose, for it has shown that people are interested in the issues involved and are ready to say what their position is. "Before the war, we used to hear so much about indifference, but I don't think that is true any more. People are not indifferent. We may not be able to convince them, and there may be moral barriers to their accepting Jesus, but they are not unconcerned."

### The Church of England and M.R.A.

Both religious and secular press have publicized heavily the discussions in the Anglican Church Congress of a report prepared by the Social and Industrial Council of the church assembly upon the Moral Re-Armament Movement (formerly known as The Oxford Group) of which Mr. Frank Buchman is the leader.

The report, in its introduction, charged M.R.A. with "blindness to the duty of thinking," "dangerous over-simplification," "colossal drive of escapism," and "aversion to argument and even discussion."

*Congregational minister, London, England. Author of "Pax Christi," and other volumes.

M.R.A. promptly issued its own report upon itself—an impressive volume of two hundred pages—and had no difficulty in finding an imposing array of defenders, lay and clerical, among the delegates to the assembly. E. Benson Perkins, moderator-elect of the National Federal Free Church Council, gave the report a heavy trouncing in the pages of the Methodist Recorder. He described the report as "tendentious and unbalanced." His closing paragraph is worth recording.

"The tragedy would be if the Church of England, misled by this report, repeated the disaster of the eighteenth century in condemning an evangelistic movement which in its essential nature is born of the Spirit of God."

The report was not endorsed by the church assembly, but simply accepted without comments on the merits or demerits of the movement. A distinct triumph, and a very big nation-wide advertisement for M.R.A.

### The British Council of Churches and Africa

The attitude of Evanston on the South African situation, where apartheid is being so rigorously enforced, led the British Council of Churches to send a special delegation of enquiry to South Africa. This delegation reported back to the archbishop's committee which in its turn issued a report on the crisis. This report, signed by the Archbishop of Canterbury, Dr. Leslie Cooke, Congregational; R. V. F. Scott, Church of Scotland; Ernest A. Payne, Baptist; Eric Baker, Methodist, is judged by many to be far too lukewarm and temperate.

Its opening paragraphs tending to favor a strategic apartheid, ". . . provided it were worked out equitably and involved no denial of the dignity of human personality," was rather unfortunate. Also, its misleading assumption that ". . . if it became clear that such a policy of separation was accompanied by injustice and humiliation, then it would stand condemned in the eyes of all." As one religious weekly put it, "The policy is accompanied by injustice and humiliation and is *not* condemned in the eyes of all."

The churches of the home country are deeply disturbed in heart and conscience by the policy of the South African government. It has been a heartbreaking business for the Christian missions to have to surrender their schools to the secular power. The prospect of a generation of African childhood and youth being educated without Christian teaching of an adequately humane quality makes one shudder for the future of the now newly-dark continent.

### A Brighter Picture

Salisbury Cathedral, in Southern Rhodesia, was thronged recently for a service at which the Bishop of Mashonaland ordained five African deacons as priests. Three had been trained at Saint John's Seminary, Lusaka, the provincial theological college of the Province of Central Africa, which is to be inaugurated by the Archbishops of Canterbury and Cape Town next May. The other two were trained at Saint Peter's College, Rosettenville, Johannesburg.

Africans and Europeans at the service were roughly equal in number, and fifteen priests of both races took part. Canon Edward Chipunza preached the sermon in English. The deacon at the eucharist was European, and the sub-deacon African. The bishop was attended by two chaplains, one African, and one European. The litany was sung, as is customary at ordinations in the diocese, by a European and an African priest, with alternate petitions in English and Shona. The blessed sacrament was received by more than a hundred communicants of both races, without any difference or inequality.

### Personalia

A distinguished free churchman has passed away in the person of Lord Rochester (formerly Ernest Lamb). A vice-president of the Methodist Conference in 1941, he was seventy-eight when he died.

"His death," writes Lord Ammon, "is the passing of one of the liberal descendants of the Victorian radical nonconformists who fought for and defended against all encroachments liberty of opinion and speech as the inalienable right of the British people." Lord Rochester, who served as paymaster-general from 1931-35, was worthy of the good Methodist stock from which he came. He was the eldest son of Mr. and Mrs. Benjamin Lamb of Hornsea, East Yorkshire.

Throughout his distinguished career as a successful business man, as a member of Parliament, and as a member of the House of Lords, serving on many important committees, he used his influence to further all worthy causes and to combat the social evils of our time. Again and again his was the voice of the free churches, and he had been heard with telling effect on several occasions in recent months.

In a happier vein, let me report that quite a group of free churchmen found places in the New Year's honors list. Dr. Hugh Martin, the present moderator of the free churches, was made a Companion of Honor for services rendered to the Free Church Federal Council and to the British Council of Churches. He was for many years the head of the Student Christian Movement Press, and chairman of the National Executive in the early twenties of this century.

Other noted free churchmen in the list were: Alderman R. N. Whitley, eldest son of Mr. Spencer Whitley, Halifax Congregationalists; Mr. H. J. Jones, secretary of Romford Road Congregational Church, London; Brigadier Frank Medlicott, of the Methodist Home Committee; Owen Roebuck, senior naval chaplain, Church of Scotland and free churches; J. W. Stutt, for twenty-five years superintendent of the North Belfast Mission.

It is good to see devoted service of a religious quality honored in this way.

### Christian Revival in China

An encouraging report has been published in England of Christianity in the new China. The leader of a movement of revival, Wu-Yao-tsung,

(*Turn to page 66*)

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# Changing Loyalties After A Long Pastorate

Charles D. Broadbent*

DEBATE has lasted for many years and probably will continue for many more on the question as to the ideal length of a pastorate. Should a man stay for five years, or ten, or should he try, as did the early colonial ministers, to spend a lifetime in the service of a church and community? Certain values can be presented as arguments for almost any length of pastoral service, and it is probable that this question can never be finally settled. It is true, however, that a minister at the conclusion of a long pastorate, faces difficult problems in the task and the process of changing loyalties.

The director of the ministerial placement agency of one of our denominations recently remarked that a pastoral change represented a crisis in the life of a minister. How true that is, those of us who have experienced it well know. Most of the time it is a pleasant crisis, with prospects of larger work ahead. Sometimes, however, the real crisis arises after a man has begun his work in a new field. If he succeeds a pastor who has had a long and happy relationship with a church, he is likely to be enveloped in a most difficult situation. The issue is more complex if the predecessor is retiring and elects to remain within the community, but even following a minister who has died in office can be a thorny path to tread. Nor does even a predecessor's removal from the scene entirely solve the matter, for ties and affections are not easily broken or transferred. Changing loyalties after a long pastorate presents one of the most difficult situations to handle, not only for the individual ministers involved, but for the church, and even for the community-at-large, which is sometimes affected.

In general, church congregations have not been prepared to meet this kind of event. For one thing, it arises infrequently in the life of any one institution. Also, laymen are apt to dismiss it as a matter primarily of personality conflict, without seeing the possibility of damage to individuals and churches which may result when this variety of crisis is not handled intelligently and in the spirit of Christ. Perhaps denominational bodies have not done enough to help churches meet this eventuality. It is a crucial need which deserves most careful consideration by all concerned. Changing loyalties is not an easy process for most people. In the congregationally organized churches, where personal attachments are an important element in program and administration, this is particularly true. Pastoral change represents a turning point in the history and tradition of a local church, and a congregation is often wary of change.

In the handling of this vexing question it must be kept in mind that four entities are involved. There are the outgoing and the incoming men, the church, and the community. It represents a fourfold crisis, for each of these has much at stake in the satisfactory transfer of authority and affection. All of them have perplexities, and each needs to contribute to a positive and creative solution for the good of the work of advancing the kingdom of God.

The retiring pastor, leaving after a long term of service, goes with certain knowledge of his deep involvement in the life of his church and community. Birth and death, romance and discord, growth and recession—these he has seen and felt. He can no more discard them from his life than he can renounce his friends, and the congregation must and will want to be sympathetic to his situation and alert to his sensitivities. He misses the calls for pastoral service in weddings and baptisms and funerals, especially when he remains within the community. It is difficult to sit in the congregation, listening to another, when the urge to lead in the service of worship is present in the heart. If he is well along in years it is possible that failing health has prevented him from sustaining a growing program. Any changes his successor makes are apt to be interpreted as personal criticisms, and no man likes to see his own pet ways of doing things put to one side. There will also come to him people, out of good or ill motive, to comment one way or another on the affairs of the parish and to elicit from him his thoughts. Who of us can refrain from dispensing advice when it is requested? Let him be first to condemn. The retired pas-

(*Turn to page 57*)

*Minister, First Parish Congregational Church, Brockton, Massachusetts.

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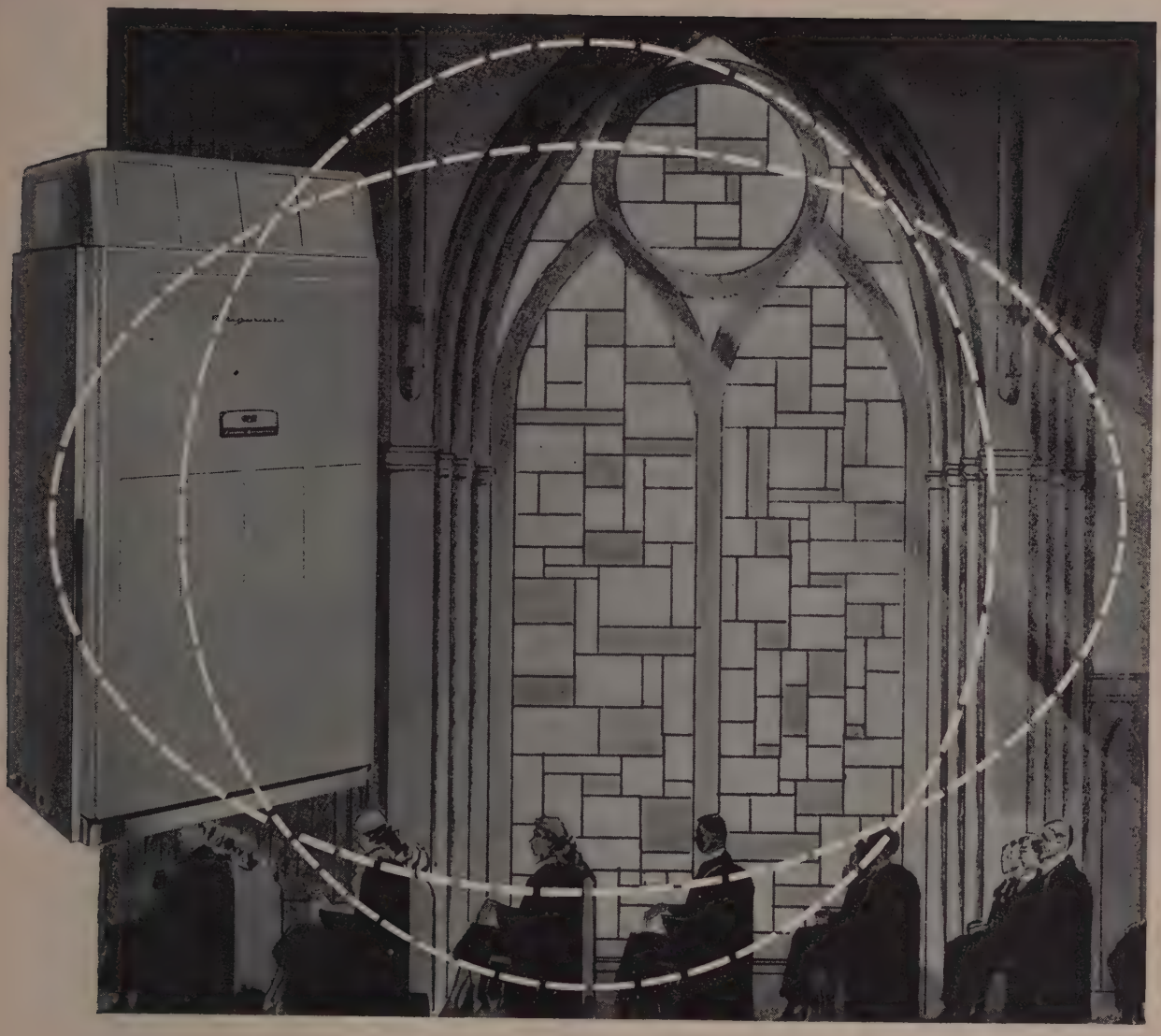

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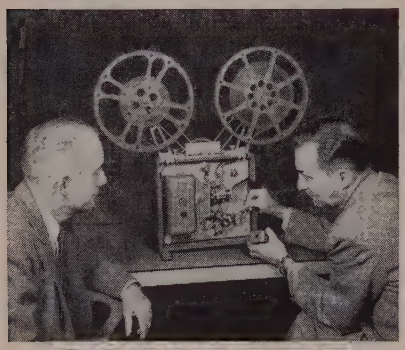

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# Influence of the Christian Home

Edwin A. Lane*

It has often been said that mothers have more effect upon the future and destiny of this nation than any other group of persons. If this is the case, then the churches have an obligation to approach the day dedicated each year to mothers with a sense of acknowledgement for a job well done, and at the same time with a sense of responsibility for providing help to the mothers in this great work.

Why not a study of the mothers of persons who have been and are outstanding figures in the growth and development of this nation? These women, although in most cases unknown to the American public, have reared children who have made great contributions to our society. Can we not study their lives, the inspiration which they imparted to their children, and the kind of home they made within their houses, in order to see just what part the family life played in the making of the famous children?

Such a study has been made in the book, *Mothers of America* by Elizabeth Logan Davis, published by Fleming H. Revell Company. The famous children of these mothers represent a wide range of occupations: ministers, authors, philosophers, political figures, scientists, inventors, doctors, musicians, labor leaders, radio stars, and others.

Mrs. Davis, a mother herself and also the wife of a minister, has done a careful piece of research. This book does not contain the kind of sentimental mush one might expect to find. It is tender, yes, but it is factual and does not exaggerate. It gives insights into just what went into the making of the homes of these mothers.

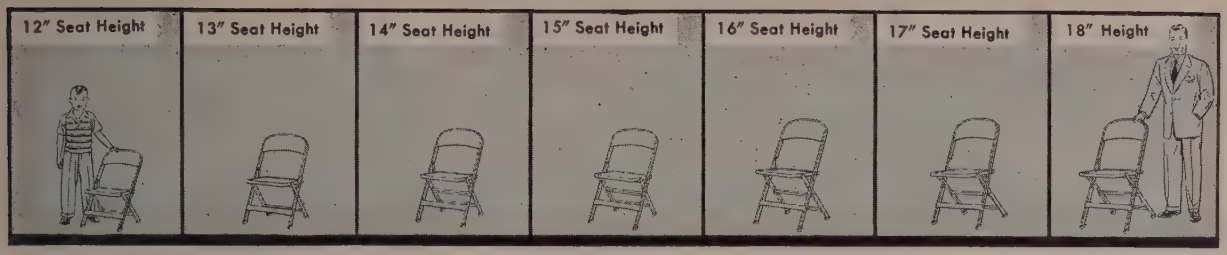
This study could be used as the basis for a program in your church directed to the mothers of the community. You might select some of the seventeen mothers from the book and have persons in the group prepare presentations on the ones selected. Point out that each study should seek to find the key points that this mother contributed to the life of her children, and that the purpose of the study is to help mothers in the rearing of their children today.

The presentation should be followed by a discussion in which the problems of relating the philosophy of these mothers to the present situation should be brought to a focus.

Perhaps several small study groups could be formed, each dealing with a different mother. The advantage here would be that more persons would actually participate in digging out the facts, and a more detailed study could be undertaken. Then the various groups could be brought together with each group responsible for a report of the conclusions of their study. Each group should be left to its own initiative in planning these reports, but should be encouraged to deviate from the typical one-person report to try something more original.

The consequences of such a program, if well planned, could be far reaching. Interest may be stimulated so that this program will lead into a family life program in which all members of the family will participate.

*Managing Editor, Church Management.

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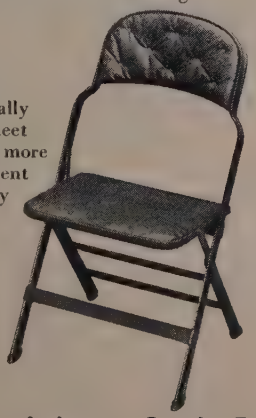

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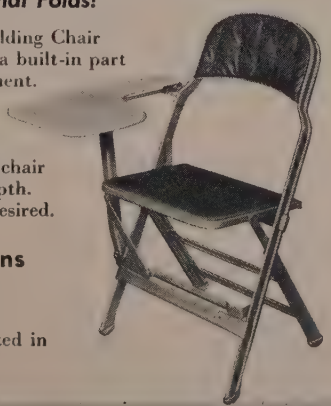

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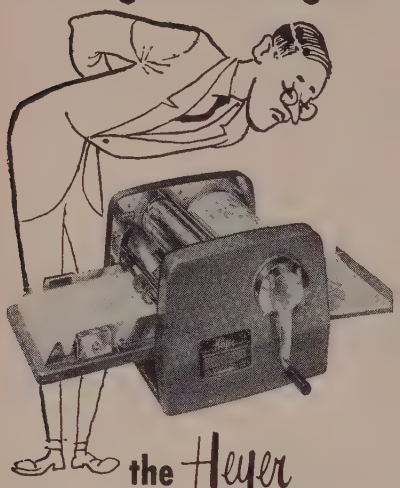

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# Bequests for Church Purposes

Arthur L. H. Street*

AN instructive court decision on the validity of testamentary gifts for church purposes was rendered by the Indiana Appellate Court in an Indiana case. (Scobey v. Beckman, 41 N. E. 2d 847.)

It is well established law that one exception to the rule that title to property or funds cannot be perpetually restricted, applies to gifts for charitable use. The principal question presented to the Indiana court was whether the following clauses of a will were valid within that exception:

> I give and devise to the Board of Trustees of the First Methodist Episcopal Church of Anderson, Indiana, for use as a parsonage . . . my real estate, consisting of my house, garage and grounds at No. 783 West Eighth Street in the City of Anderson, Indiana, upon this condition: that the same shall be used as a parsonage for said church and that no part of said property or grounds shall be sold or rented, but that the same be kept intact for such parsonage. This I give as a memorial for my beloved son . . . who deceased many years ago. This devise is upon the further condition that said Board of Trustees shall furnish and place in a proper place upon said house a metal plate showing that this property was given to said church as a memorial for said Harry O. Scobey by his mother; . . . said plate and the placing thereof to be to the approval and satisfaction of the executors of this my will.
>
> I direct my said executors to deliver to said Board of Trustees, for use in said parsonage, such articles of furniture and furnishings in my said home which shall not have been specifically bequeathed to other persons, which said Board of Trustees may desire for use in said parsonage and which in the judgment of the executors of this my will should be delivered to such board.

"In our opinion," declared the court, "this constitutes a charitable use. It was the obvious intention of the testator that the property devised should become the property of the church, and should neither be sold or rented, but should 'be kept intact for such parsonage.' It is apparent that the testatrix . . . desired to do something for the support of the church, and to aid in the dissemination of the Christian religion."

The court quoted from the restatement of the law on trusts the following comment:

> Trusts for the advancement of religion include trusts to build or maintain a church building; to erect or maintain a monument, memorial window or other part of the church building; to maintain a burial ground in connection with the church; to supply music for the church; to pay the salary of a clergyman; to disseminate religious beliefs or doctrines; to establish or maintain domestic or foreign missions; to distribute Bibles and other religious literature.

The court added:

> In a country such as ours, all religious activities must depend for their support upon the voluntary contributions of individuals. It

(*Turn to page 32*)

*Minneapolis, Minnesota.

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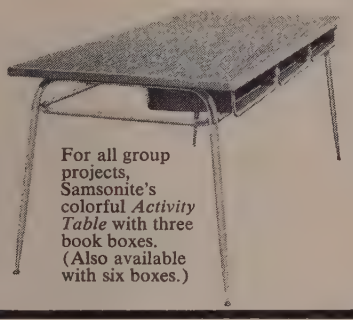

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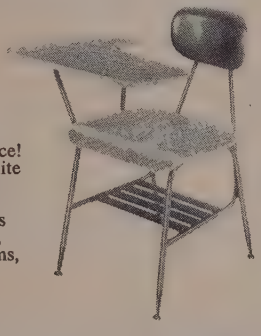

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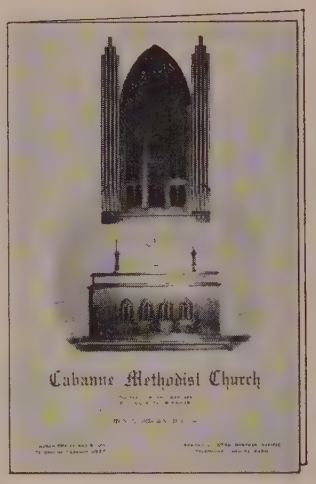


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# The Pastor's Wife

*This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.*

EDITED BY MRS. JOYCE ENGEL†

## One Woman's Communion

Mabel M. Tilton*

MERCIFUL Heavenly Father, the cross looms up before me, tall and rough and dark. My spirit kneels before it, overwhelmed by sin and failure. The voice of the minister comes to my ears with those heartbreaking words, "This is my body, broken for you; take, eat. . . ." A wave of undescribable sadness mingled with gladness envelopes me. My heart understands what my mind cannot explain. Why should the good suffer for the unworthy, the sinless one for the sinner? Be patient with me, O God, as I try to enter into this mystery.

Unfold to me anew the truth that all life is blood-red through purposeful suffering.

My mother, I remember her constant self-denial, which began before my birth and continued as long as she lived—her body, broken for me.

Or father, bravely carrying heavy obligations, the good of the family ever blotting out personal desires.

Our family doctor, idealized in my memory, interested, dependable, always on call at any hour in any weather.

My teachers, the long line of them, prodding, applauding, scolding, cheering, chiding, or praising me through the grades. What patience to bring before the cross!

I see the faces of ministers and church school teachers who molded my life by the way they lived.

The list grows, dear God. There are so many everywhere whose lives have left a blood stain on mine.

Those who do difficult and unpleasant work daily that I may be warm and safe.

All around the world, people I shall never see, who have struggled, and endured, and died, that I might have freedom.

How can I share, O God, in this fellowship of suffering? Show me how to live bravely in daily cheerfulness; not to be swayed by cynical or contemptuous laughter; to hold my tongue and sweeten my thought; to offer joyous friendship to all God's children; to take my stand against all prejudice, unjustice, and evil; to give my time to others when I want it for my bodily comfort and entertainment; to grow in understanding and compassion as I keep close to thee.

Such a small offering, O Christ, but my days are made up of small things.

Print thy cross in my heart that I may daily remember I am not my own, I was bought with a price. Gladly I go out to live in remembrance of thee.

Amen.

† Longview, Texas.
*Mrs. C. E. Tilton, Waverly, Pennsylvania.

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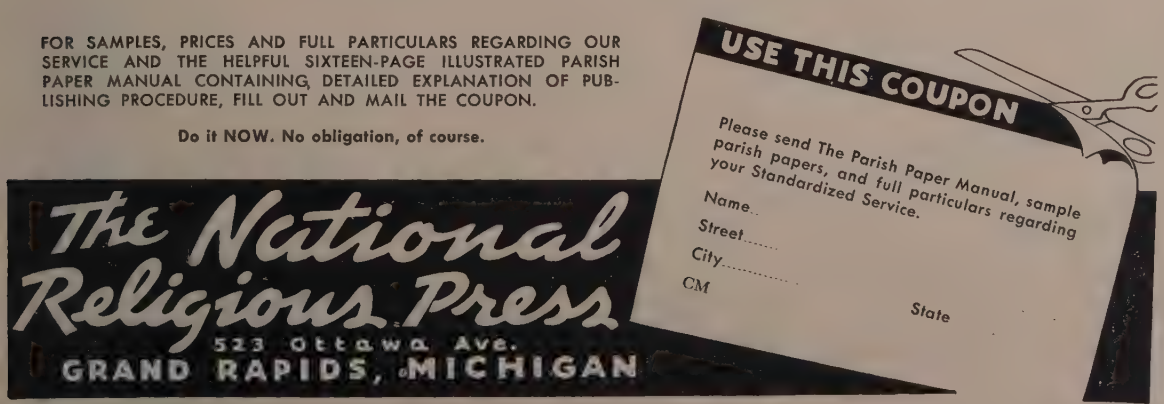

## Bequests for Church Purposes

(*From page 26*)

would seem, therefore, that all such contributions to promote the work of the church are charitable in nature. . . .

The fact that the testatrix also desired to perpetuate by this gift the memory of her deceased son, does not render this device less charitable.

However, because testatrix left debts that could be paid only by selling the real estate devised to the church trustees, the Indiana court decided that the condition that the property be used as a parsonage became impossible of performance. But that did not completely defeat the gift, for the court decided that such proceeds of the property as remained after satisfying the debts of the estate should be turned over to the church trustees. The court did not say whether or not the funds should be used for parsonage purposes.

The Indiana decision is in line with conclusions reached by the Nebraska Supreme Court in the earlier case of Douglass' Estate, 94 Neb. 280, 143 N.W. 299, where the court upheld a will containing these clauses:

> I give . . . to the First Congregational Church Society, of Seward, Nebraska, . . . the income derived from sixty shares of bank stock of the First National Bank of Seward . . . to hold said principal amount of said bank stock in trust for the benefit of said Church. . . . I hereby give . . . to the Church (certain described real estate) to be used by said Church Society, as a parsonage, so long as said Church shall . . . not unite with any other church or churches, . . . except the United Brethren or Protestant Methodist Church or Churches, and so long as said Society shall keep same well and reasonably repaired, and shall seasonably and regularly pay all necessary insurance and all taxes and assessments lawfully levied thereon, and shall not ever directly or indirectly employ . . . Reverend (name here omitted) as pastor or minister of said church, or in any other capacity. . . . If any of the above conditions are not complied with, or should this bequest for any other reason fail to be carried out as herein provided, I hereby direct that said parsonage and premises revert to my separate estate, etc.

## Currency Motto Bill

Washington, D.C.—A bill providing that all U.S. paper currency bear the inscription, "In God We Trust," was introduced in the House by Representative Herman P. Eberharter (Democrat, Pennsylvania).

It is a companion measure to one submitted in January by Representative Charles E. Bennett (Democrat, Florida). Mr. Eberharter is a Roman Catholic, Mr. Bennett a Protestant.

The motto has appeared on most U.S. coins since 1864, and last year was placed on the three-cent and eight-cent postage stamps of the new regular issue. It has never been used on the nation's paper currency. —R.N.S.

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# AUDIO VISUAL AIDS

## World Understanding Through Records

A. Myfanwy Roberts*

Invaluable resources for teaching world understanding are records of folk music, great literature, and life in other lands and times, now being produced by many companies. We mention a few of the many recordings available, but others may be found in catalogues.

For children, the *All Aboard for Adventure* series, produced by the Broadcasting and Film Commission of the National Council of Churches, 220 Fifth Ave., N.Y., some years ago, is still useable. They are all available on 16 inch, 33⅓ rpm transcriptions, though a few may still be bought from some denominational houses in the 78 rpm form. Among the eight sets in the series, three are particularly helpful in world friendship. "My Little Brother" from Series II, *Adventures in the U.S.A.*, is a moving story of the relationships of children with varied backgrounds. Series IV, *Everyday Adventures*, offers "Puddin'head's Dream" on our debt to other peoples in everyday life; "Sense and Nonsense" with its debunking of prejudice; and several on other groups in America, "Brothers Under The Skin" (Polish); "Okay, Guiseppi" (Italian); "No Place Is Home" (Mexican); and "Calling Dr. Blake." Series VIII, *Adventures Along the Way*, contains stories of the history of America and its peoples. Favorites are, "How Christmas Came to Maggie Blake," "Chained Eagle," "The Girl Who Didn't Like Candy," and "A Place for Willie." "Lonesome Road" is a lovely record of the musical culture of the negro group.

The Gloria Chandler Recordings Co., 422½ W. 46th St., N.Y. 19, reproduces many children's books on various culture groups in the United States. Available on 16 inch, 33⅓ rpm transcriptions are "Copper Toed Boots,' de Angeli (Michigan); "Bayou Suzette," Lenski; "Strawberry Girl," Lenski (Florida); "Downright Dency," Snedecker (Quaker); "Candles at Midnight" (Greece); "Li Lun, Lad of Courage" (China); and "The Singing Tree," Seredy (Hungary). Boys and girls who have liked these books will be pleased with the recordings. Also produced by this company are records of American Indians, among which "Little Navajo Bluebird" is a favorite.

The Children's Record Guild, 100 6th Ave., New York 13, offers several albums of folk songs for children, which are useable, though not always well recorded.

Perhaps the outstanding source of folk music and liturature is the Folkways Records and Service Corp., 117 W. 46th St., N.Y.C. They offer two records for nursery and young school age children on folk music and everyday living: *Songs to Grow On*, Nursery days (FP 5), sung by Woody Guthrie for the very young child; and *Songs to Grow On*, School days (FP20), with folk music taken largely from the book of the same name published by E. B.

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Marks Music Corp., New York. Both are helpful in the first steps of social development and understanding with small children. For older boys and girls, *This Land is My Land* (FP27), will bring insight and understanding of the heritage of workers in our land; fishermen, railroad workers, miners, lumbermen, and cowboys. American Indian music, recorded by Willard Rhodes of Columbia University in cooperation with the U.S. Office of Indian Affairs, is available on one 12 inch, 33⅓ rpm disk, *Music of the Sioux and Navajo* (P401). While much of the music is strange to our ears, it will be helpful in an interpretation and study of Indian life and customs. The record highlights rather dramatically the difference in vocal manner, voice tone and singing pattern between the two Indian tribes. Recordings of music from ten tribes, also recorded by Dr. Rhodes, may be procured from the Recording Laboratory, Library of Congress, Washington 25, D.C. Another Folkways record of help in a mission study on India is *Music of India* (P409), which includes notes on the musical background and practice of India, as well as a description of Indian musical instruments.

The Anti-Defamation League makes available, through its centers, several records on Jewish life, as well as on tolerance and understanding. *The Reef and the Harbor* will bring children information on Jewish life and customs. *One God,* produced by Eddie Albert for Kapp Records, 119 W. 57th St., N.Y. 19, will help children to understand Catholic, Jewish and Protestant religious practices.

*Little Songs on Big Subjects,* from "Sing a Song of Friendship" series; *Folk Songs from Central Europe* (Victor M586); and *Tennessee Mountain Folk Songs,* recorded by Grace Cresswell for the Methodist Board of Education, Nashville, Tennessee, will be of value, for personal growth and understanding. There are many excellent albums of negro spirituals sung by artists like Marian Anderson, Dorothy Maynor, and others, which can be found in most catalogues.

# New Films For Churches

William S. Hockman*

### Modern Prodigal

*This My Son* puts the Biblical parable in modern times and modern dress. The setting is a ranch, owned and operated by the father and his two sons. The younger gets the itch to leave; to try his fortunes in the city. His money goes; his friends desert him. Lacking the skills that city jobs require, he is at last compelled to take a job in the stockyards. Here he comes to himself and decides to return. Seeing him when far down the lane, his father runs to meet him. The older brother sulks a bit until the ex-prodigal seeks his forgiveness.

This film is the first serious effort this reviewer knows of to put a biblical parable in twentieth-century cinematic form. It's a good job. Given a framework of worship, it can be a powerful sermon. While some scholars may not like this type of interpretation, the church will find this a very useful film. (Produced by Family Films Inc. Available from local library. 30 minutes. Rental. Color $15, B&W $9.00.)

### Sallman Film

In the 29-minute sound and color film, *Son of Man,* we see the well-known Chicago artist, Warner Sallman, re-create in living color his famous head of Christ. As he works, a young couple enters the church and joins the congregation. As they watch, and listen to the music, the events of the last two years flash before their minds. This is the main content of the film. Jim, a rather cynical and ambitious medical student, got hit by a car. He lands in the hospital and must spend weeks in traction. Karen is his nurse. Her strong faith and his disdain of religion clash. It results in some keen dialogue, interesting situations, a bit of suspense, and finally a happy end-

*Director of Christian Education, First Presbyterian Church, Glens Falls, New York

ing. Here is a film with a strong evangelistic impact. It is interesting and easy-to-look-at. (From North Park College, Chicago 25. Rental $12.00.)

### Stewardship

The Stryker family hears a moving sermon on tithing and decides to do something about it. Each member has ideas, convictions, and motives. The new venture gets under way. Mother is the eager beaver, seeing prestige value in it. Father is the reluctant dragon. The teenage son is enthusiastic and sincere. His older sister is outwardly cynical, but inwardly willing to go along, and hopeful of success. A pretty human set up! How all this works out makes an interesting film, *The Beginning*. It is B&W and 44 minutes long. After September 1st it will be available to all churches through local film libraries. (Produced by Broadcasting and Film Commission. Rental $12.00)

### New Life of Christ Film

*Day of Triumph* is a great religious motion picture. The story has a fine dramatic structure. It is well cast and the acting is good in all parts and superb in the lead roles. Most scenes are beautifully and effectively staged. The dialogue, always good, is brilliant in many scenes. In its parts, and as a whole, this film reflects the sure craftsmanship of a great director, Irving Pichel, and the reverence, perception and faith of a sincere and humble producer, The Rev. James K. Friedrich.

Reconstructing the main events in the last two years of the life of Christ is no small undertaking. In setting the events in Jesus' life against the social, political, and religious background of the time, this film does a great job.

In this film the people live. That's more than acting. We sense the reasons and motives for their actions. They think like us. They come near; win our sympathy. Thus, we understand Zadok, leader of the Judean Zealots, and would almost like to see him win freedom for his beloved country. Judas we can understand. Doubting his own ability, he is looking for a political Messiah, thinking that he may win Jesus for this role. We deplore the blind stupidity of the religious leaders. Pilate wins our sympathy.

The disciples are so much like us that we tend to excuse their sins. Victim of man's sinful pride, intrigues, plottings, betrayals, and blindness, Jesus gives the impression of a man who has linked his will and spirit with that of the Eternal.

Of all films, those dealing with religion are the hardest to make. Of the religious films, those on the Life of Christ are supremely difficult. One reason is that every person is a critic. He has his own ideas and impressions, garnered here and there through his life.

Taken as a whole, this film has excellent technical and religious qualities and after a run in the theaters of the country it should be useful in a 16 mm version in the churches for many years.

(*Turn to page 78*)


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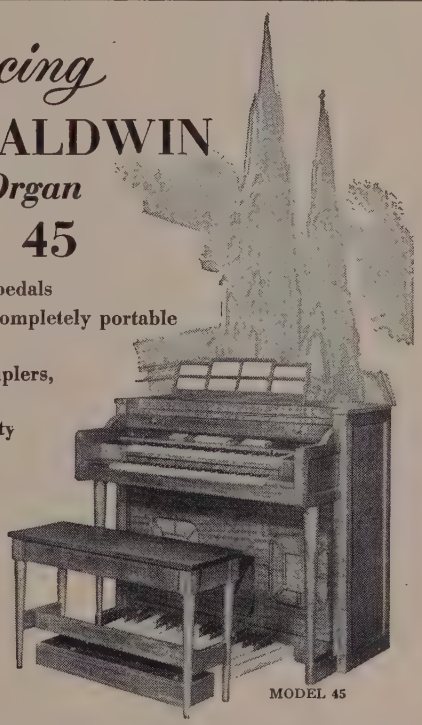

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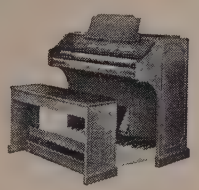

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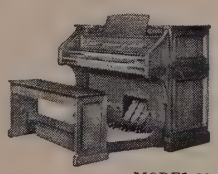

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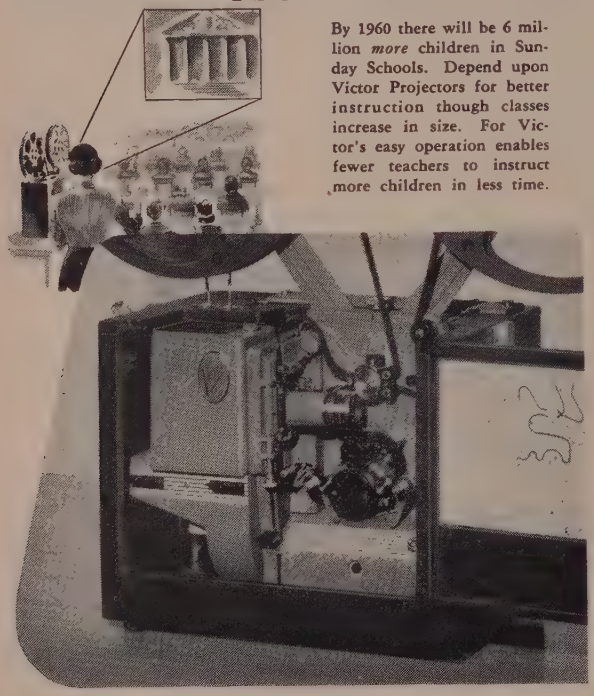

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St. John's Ev. Luth.
Neillsville, Wis.
Ed. unit . . . . . .

**JOSEPH H. KOLBROOK**
STARKS BUILDING
LOUISVILLE, KY.

Buechel Meth.
Buechel, Ky.
Ed. unit . . . . $47,000

**H. J. KORSLUND**
506 WASHINGTON ST.
NORWOOD, MASS.

Islington Community
Westwood, Mass.
Ed. unit . . . . . $60,000
Union Cong'l
East Walpole, Mass.
Ed. unit . . . . . $120,000

**MATT L. KUJALA**
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Ashtabula, Ohio
Church, ed. unit . . $250,000

**ERWIN O. LAUFFER**
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Olmsted Community
Olmsted Falls, Ohio
Ed. unit . . . .

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SOUTH PASADENA, CALIF.

Lindsay Church of Christ
Lindsay, Calif.
Church . . . . . $75,000
Christian Science Organization
at U. of Southern Calif.
Los Angeles, Calif.
Church and Library $35,000
St. Eugene R.C.
Los Angeles, Calif.
Church . . . . . $250,000
35th Church of Christ Scientist
Los Angeles, Calif.
Church, ed. unit . . . . . $75,000
37th Church of Christ Scientist
Pacific Palasades, Calif.
Church, ed. unit . . . . . $135,000
First Baptist
Van Nuys, Calif.
Church, ed. unit . . . $350,000

**JOHN G. MAGEE**
424 WELLINGTON STREET
LONDON, ONTARIO

Byron United
Near London, Ont.
Church . . . . . $110,000
Elm Ave. United
Brantford, Ont.
Church . . . . $100,000
Church of the Redeemer
London, Ont.
Church . . . . . $100,000
Our Lady of Czestochowa
London, Ont.
Church . . . . $110,000
James St. United
Exeter, Ont.
Ed. unit . . . . $50,000
Strathroy United
Strathroy, Ont.
Ed. unit . . . . $50,000

**TED MASON**
519 SOUTH BROADWAY
WICHITA, KANSAS

Methodist
Halstead, Kansas
Church, ed. unit . . $180,000
First Baptist
Scott City, Kansas
Church, ed. unit . . $130,000
Methodist
Kiowa, Kansas
Church, ed. unit $175,000
Calvary Meth.
Wichita, Kansas
Church, ed unit $450,000
Mennonite
Hillsboro, Kansas
Church . . . . . $65,000

**McANINCH & MAHNKER**
512 EXCHANGE BLDG.
LITTLE ROCK, ARK.

First Baptist
Monticello, Ark.
Ed. unit . . . . . $289,100

**DONALD McCORMICK**
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Christ the Redeemer Luth.
Tulsa, Okla.
Church, ed. unit . . . . . .

# New Church Construction

**JAMES M. McHUGH**
1605 N. QUINCY ST.
ARLINGTON 7, VA.

Rock Spring Cong'l
Arlington, Va.
Church ..... $100,000

**HOYCE McMURTRY**
SANFORD BLDG.
1009½ TEXAS AVE.
LUBBOCK, TEXAS

First Meth.
Tulia, Texas
Ed. unit ..... $45,000

**MERRILL & HOLMGREN**
125 BROAD STREET
NEW YORK 4, NEW YORK

First Presby.
Evansville, Ind.
Church, ed. unit ..... $200,000
Concord Baptist
Brooklyn, N.Y.
Church, ed. unit ..... $1,250,000
(Episcopal) Church of Redeemer
Merrick, N.Y.
Parish house ..... $100,000
Community Baptist
Erlton, N.J.
Ed. unit ..... $100,000
Ridgeview Cong'l
White Plains, N.Y.
Ed. unit ..... $150,000
First Baptist
Hudson Falls, N.Y.
Ed. Unit and restoration of church ..... $200,000
St. James Episcopal
Hyde Park, N.Y.
Parish house ..... $200,000

**JOHN E. MILLER**
468 HANNA BLDG.
CLEVELAND 15, OHIO

St. Bernadette R.C.
Westlake, Ohio
Day School Addition ..... $60,000
St. Gregory the Great R.C.
South Euclid, Ohio
Day school addition ..... $190,000
St. Gregory the Great R.C.
South Euclid, Ohio
Convent ..... $200,000

**WALDON E. MOORE**
512 WEST KINGSMILL
PAMPA, TEXAS

Temple Baptist
Amarillo, Texas
Church ..... $90,000
Church of Christ
Lefors, Texas
Church ..... $50,000

**WALTER R. NELSON**
STERICK BLDG.
8 N. 3rd ST.
MEMPHIS 3, TENN.

Ardmore Baptist
Memphis, Tenn.
Ed. unit ..... $75,000

**EMILY AND HAROLD OBST**
P.O. BOX 2075
PALM BEACH, FLA.

Holy Spirit Episcopal
West Palm Beach, Florida
Ed. unit, parish house, day school ..... $25,000

**N. W. OVERSTREET & ASSOCS.**
201 N. LAMAR ST.
JACKSON, MISS.

First Baptist
Louisville, Miss.
Church, ed. unit $320,000

**C. W. PALMER**
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DETROIT 26, MICH.

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Ypsilanti, Mich.
Church for three faiths ..... $200,000

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ST. PAUL 3, MINNESOTA

First Lutheran
Rice Lake, Wis.
Church ..... $103,745
St. Marks Ev. Luth.
St. Paul, Minn.
Church .....
St. John's Luth.
Boyceville, Wis.
Church .....

**HARLAN E. RATHBUN**
1304 CHEROKEE ST.
DENVER 4, COLORADO

Bethel Baptist
Denver, Colo.
Church ..... $230,000
South Presby.
Denver, Colo.
Church .....
Immanuel Luth.
Greeley, Colo.
Church ..... $100,000

**S. W. RAY**
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TYLER, TEXAS

Wesley Meth.
Tyler, Texas
Ed. unit and sanctuary ..... $110,000
Methodist
Naples, Texas
Ed. unit ..... $35,000

**C. RINARD**
1526 ALAMO NATIONAL BLDG.
SAN ANTONIO, TEXAS

Pilgrim Cong'l
San Antonio, Texas
Church, ed. unit ..... $35,000

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Kittanning, Pa.
Church, ed. unit .....

**CHARLES N. ROBINSON**
LANCASTER, S.C.

First Presby.
Lumberton, N.C.
Church additions and alterations ..... $80,000

**SANDSTEDT & KNOOP**
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OSHKOSH, WIS.

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Wausau, Wis.
Church, ed. unit ..... $85,000

**GEORGE E. SAVAGE**
WITHERSPOON BLDG.
PHILADELPHIA, PA.

Brack-Ex-Methodist
Elsmere, Delaware
Church, ed. unit ..... $250,000

**SCHUTT-HALEY ASSOCS.**
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GARY, IND.

Assembly of God
Hobart, Ind.
Church ..... $75,000
First Baptist
Hobart, Ind.
Ed. unit ..... $50,000
First Nazarene
Hobart, Ind.
Church ..... $90,000
Community Presby.
East Gary, Ind.
Church ..... $100,000
First Nazarene
Gary, Ind.
Church remodeled $60,000
Israel C.M.E.
Gary, Ind.
Church remodeled $40,000
Homewood Baptist
Homewood, Ill.
Church $300,000
First Nazarene
Mishawaka, Ind.
Church, ed. unit $340,000
First Nazarene
South Bend, Inc.
Church, ed. unit $225,000

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Church, ed. unit ..... $250,000

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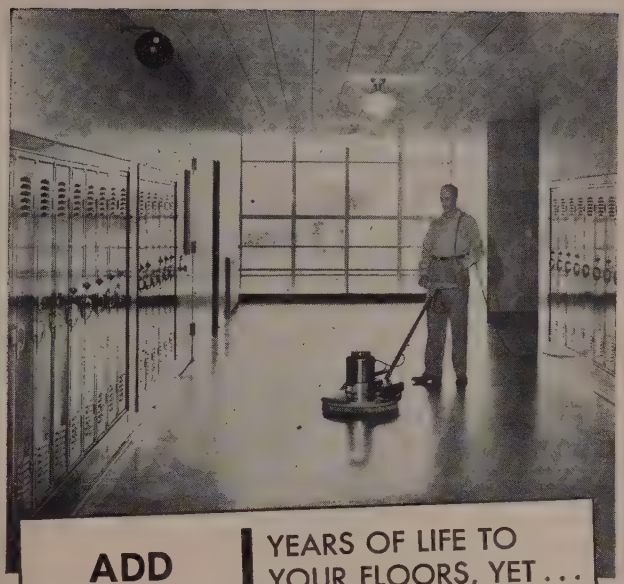
SAN DIEGO 16, CALIF.

Four Square
Banning, Calif.
Church ..... $30,000
Pacific Beach Presby.
San Diego, Calif.
Church remodeled, ed. unit ..... $95,000
First Presby.
Brawley, Calif.
Chancel remodeling & furniture ..... $7500

*(Turn to page 56)*

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# Ministers' Vacation Exchange

This column in the spring issues of *Church Management* offers an opportunity for pleasant vacations at small cost. If you desire to exchange manse and services with another clergyman, or if you only wish to supply your services, or if you already have vacation plans made and would like someone to supply in your church, this column may assist you in working out satisfactory arrangements at no expense to you.

If you wish to run an item in our May issue, copy must reach us by April 15. Be sure and give your own mail address so that contacts will be made directly. This results in faster service and does not encumber our offices with the correspondence.

**Kent, Connecticut. Congregational.** In return for taking charge of the Sunday morning services from June 26 to August 7 inclusive, a comfortable nine room parsonage with modern kitchen is offered. Located in the beautiful Housatanic Valley, sixty miles from both Hartford and New Haven. Average attendance about 80. **William Hindle, Congregational Church, Kent, Connecticut.**

**Stowe, Vermont. Community Church. (non-denominational)** Eight room parsonage provided free for month of July in exchange for supplying pulpit during absence of minister. Pleasant resort town in northern Vermont Green Mountains. Midway between Adirondack and White Mountains and forty-five miles from Lake Champlain, Canadian border, and Connecticut River. **Douglas P. Brayton, Stowe, Vermont.**

**Saint Augustine, Florida. Presbyterian.** Will supply or exchange with any congenial denomination for the month of August. Oldest city in the U.S. Near Florida's finest beaches and attractions. Careful use of your home assured. References. We have no children or pets. Prefer Denver, Boston, New York, or what have you? **Howard Lee, Flagler Memorial Presbyterian Church, Saint Augustine, Florida.**

**Seattle, Washington. American Baptist.** Minister serving church of 650 members will supply pulpit of an evangelical denomination within a thirty mile radius of Philadelphia, any or all Sundays from May 29 to June 12 in return for use of parsonage for wife, self, and three children. **A. Stanley MacNair, University Baptist Church, 4454 Twelfth Avenue Northeast, Seattle 5, Washington.**

**New Brunswick, New Jersey. Congregationalist.** Will supply pulpit for month of August in return for manse. Vacation area of Pennsylvania, New York, or New England. **Cyrus R. Pangborn, Dept. of Religion, Douglass College, Rutgers University, New Brunswick, New Jersey.**

**Niagara Falls, New York. Presbyterian.** Will exchange pulpit and manse with minister from any congenial denomination, any area with vacation and sight-seeing possibilities. One service per Sunday with honorarium of $25. Near world-famed falls, Rainbow Bridge to Canada, and New York's Finger Lake region. Three bedrooms and screened porch. Two children ages 15 and 8. **Alan J. Perrine, 825 87th Street, Niagara Falls, New York.**

**Huntington, West Virginia. Christian.** Will exchange with someone in or near Toronto, Canada during the month of August. Small church in the largest city in West Virginia. Five room parsonage two doors from the church. Near municipal swimming pools and scenic and cultural facilities. One service each Sunday morning. We have one son age 11. **N. V. Blankenship, Vinson**

**Memorial Christian Church, 3812 Piedmont Road, Huntington, West Virginia.**

**Laurel, Virginia. Presbyterian.** Will exchange during July or August or part of both. Prefer minister from Atlantic coast, Wisconsin or Michigan. Manse here four miles from Richmond, near Union Seminary, sports facilities, and ocean. Within touring distance of Washington, Williamsburg, Jamestown, and historic sites. Across street from golf course. Automatic washing machine. **Raymond P. Sharp, Laurel, Virginia.**

**Nassau, Bahamas. Church of Scotland.** Will supply pulpit during the month of August for use of manse and/or reasonable remuneration. Minister of historic Saint Andrew's Kirk. **Edward Bragg, Saint Andrew's Manse, P.O. Box 1099, Nassau, Bahamas.**

**Snow Hill, Maryland. Methodist.** Will exchange for month of August. Modern parsonage with TV in town of 2,500 near ocean and fishing and bathing facilities. Within 150 miles of Washington, Baltimore, and Philadelphia. Prefer Colorado area, but will consider others. **H. B. Flater, Bates Methodist Church, Snow Hill, Maryland.**

**Kenosha, Wisconsin. Congregational.** Will exchange parsonage and pulpit during July or August, preferably with minister in New England area. Church of 1,000 members on shore of Lake Michigan about midway between Chicago and Milwaukee. One service each Sunday. **Earl F. Collins, 610 70th Street, Kenosha, Wisconsin.**

**Toronto, Ontario. United Church of Canada.** Minister of 700 member church will exchange manse and pulpit for July or August. Six room manse in northern suburb of Toronto. Muskoka Lake district within 90 miles. Canadian National Exhibition in Toronto late in August. Swimming desired. References. **William E. Wilson, 52 Harlandale Avenue, Willowdale, Ontario.**

**Jonesville, Michigan. Episcopal.** Will supply church of any congenial denomination in west or southwest during August in exchange for living quarters for family, including 3 well-behaved daughters ages 11, 8, and 4. **Jack E. Warner, Grace Episcopal Rectory, 512 W. Chicago Street, Jonesville, Michigan.**

**Bad Axe, Michigan. Presbyterian.** Minister of 400 member church will exchange manse for the month of August.


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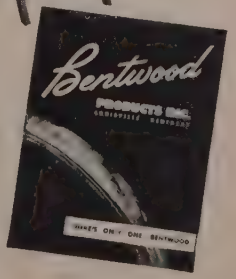


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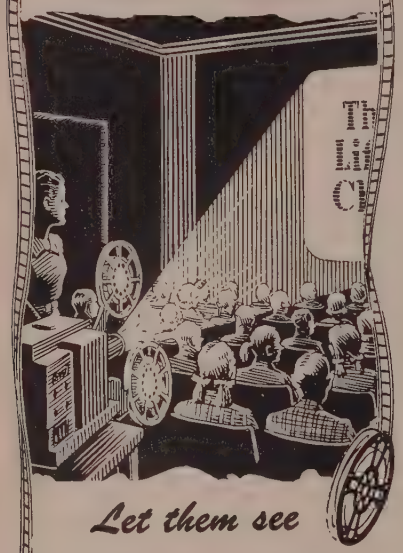

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If pulpit exchange desired, we have one Sunday service, with honorarium. Located in the center of the Blue Water vacation area, 100 miles north of Detroit. Seven room manse with comfortable furnishings. **Wilson E. Spencer, 130 N. Port Crescent Street, Bad Axe, Michigan.**

**Clarendon, Pennsylvania. Methodist.** Will exchange with minister and wife of congenial denomination any month after June, in this state or neighboring state. Near Allegheny river and Allegheny National Forest. Preach Sunday mornings only. Small honorarium and any fees. **C. C. Mohney, 21 North Main Street, Clarendon, Pennsylvania.**

**Pavillion, Wyoming. Methodist, Community.** Supply wanted for July or August in rural church. One Sunday morning service. One-half day drive from Yellowstone National Park. Modern parsonage on quiet highway, near fishing streams and lakes. No exchange, no honorarium. **E. White, Box 524, Pavillion, Wyoming.**

**Prairie du Chien, Wisconsin. Methodist.** Pastor and wife would like to exchange for from three to six weeks in August or September. Prefer Florida, New York City, Los Angeles area, but will consider others. Morning service only. Located in scenic and historic area. Excellent fishing. **Francis L. Wagner, First Methodist Church, 324 South Beaumont Road, Prairie du Chien, Wisconsin.**

**Washington, D. C.** Suburban parsonage. Three bed rooms. Will exchange during August for a house in New England, Canada, or Colorado. Will supply pulpit if desired. References exchanged. Our pulpit supplied by one of staff. **John P. Gates, Bethesda First Baptist Church, Wilson Lane and Cordell Avenue, Bethesda 14, Maryland.**

**Reno, Nevada. Congregational-Presbyterian.** Would like to exchange pulpits in August with any Protestant pastor at a beach community, preferably Southern California. Duties would include preaching each Sunday, necessary pastoral calling, and weddings which average one a day. **Felix A. Manley, The Federated Church, 16 West Fifth Street, Reno, Nevada.**

**Coronado, California. Presbyterian Church, U.S.** Would like to exchange pulpits with a minister in the Presbyterian Church, U.S. in Virginia. Would prefer the northern part, as close to Washington, D.C. as possible. Located on an island off the coast of San Diego. **Kenneth B. Carson, The Graham Memorial Presbyterian Church, 969 C Avenue, Coronado, California.**

**Brooklyn, New York. Presbyterian Church, U.S.A.** Would like to exchange for ministerial services and manse with a minister in a southern or western state during the month of August. Manse within 20 minutes of Times Square and easy reach of Long Island beaches. No preaching services here during August. **Kenneth F. Moreland, Irving Square Presbyterian Church, Wilson Avenue at Weirfield Street, Brooklyn 21, New York.**

**Philadelphia, Pennsylvania. Congregational.** Will supply church of any denomination in northern California, preferably near a university or college from July 3 through August 14th. Three children, ages 16, 12, and 9. **William D. Powell, General Secretary, Philadelphia Council of Churches, 1421 Arch Street, Philadelphia 2, Pennsylvania.**

**Washington, D.C. Methodist.** Desire to supply church in Nova Scotia 2nd, 3rd, and 4th Sundays in July, for use of manse or parsonage. Prefer coastal village. **W. Vaughan Moore, Associate Pastor, Mount Vernon Place Methodist Church, 900 Massachusetts Avenue N.W., Washington 1, D.C.**

**Richland Center, Wisconsin. Methodist.** Would like to exchange with someone in or near Boston or New York. Four-bedroom parsonage with all conveniences except TV. Three children ages 15, 12, and 9. Duties are preaching and summer ministerial committals. Any three or four weeks during summer. **Jans J. Vander Graff, Trinity Methodist Church, 400 East Seminary Street, Richland Center, Wisconsin.**

**Windsor, Ontario. United Church of Canada.** Will supply or exchange with minister from any congenial denomination, with use of manse in Maine or Massachusetts, near beaches. Mid July to mid August or arranged dates. This manse within four blocks of Detroit River and a few minutes ride to St. Clair Lake and Detroit. **G. D. Petrie, St. Paul's United Church, 967 Pillette Road, Windsor, Ontario.**

**St. Clair, Pennsylvania. Primitive Methodist.** Will supply pulpit for one or two Sundays any time between July 1 and September 1. Prefer area of back country of Maine, Province of Quebec, or New Brunswick. Size of church and remuneration not important. Use of

parsonage or suitable accommodations appreciated. **Andrew C. Heller, 115 North Mill Street, St. Clair, Pennsylvania.**

**Columbus, Pennsylvania. Congregational.** Will exchange with any congenial minister for two weeks in July. Preaching two Sundays, small honorarium. Time during week free. Parsonage will house family of 6. Prefer to trade for place within 100 miles of Albany, New York. Have children. **Bradley Lines, The Community Church, Columbus, Pennsylvania.**

**Gaithersburg, Maryland. Church of the Brethren.** Will exchange parsonage and pulpit for two or three weeks with minister of any congenial faith, preferably in New England. One service each Sunday, small country church. Near Washington, D. C. with all its attractions. Near great fishing grounds. **Arthur L. Warner, Flower Hill Church of the Brethren, R. 2, Gaithersburg, Maryland.**

**Weslaco, Texas. Methodist.** Will exchange pulpits and parsonages with minister of congenial denomination, preferably in August. Assistant pastor to care for evening services. New parsonage near Gulf of Mexico, Mexico, and King Ranch. Excellent fishing. **Patrick W. Armstrong, First Methodist Church, P.O. Box 274, Weslaco, Texas.**

**Miller Place, New York. Congregational.** Will exchange with minister of any congenial denomination for month of August. Three children ages 9, 6, and 2. Parsonage on Long Island Sound, 65 miles from New York City. **Charles E. Harlow, The Congregational Church, Miller Place, New York.**

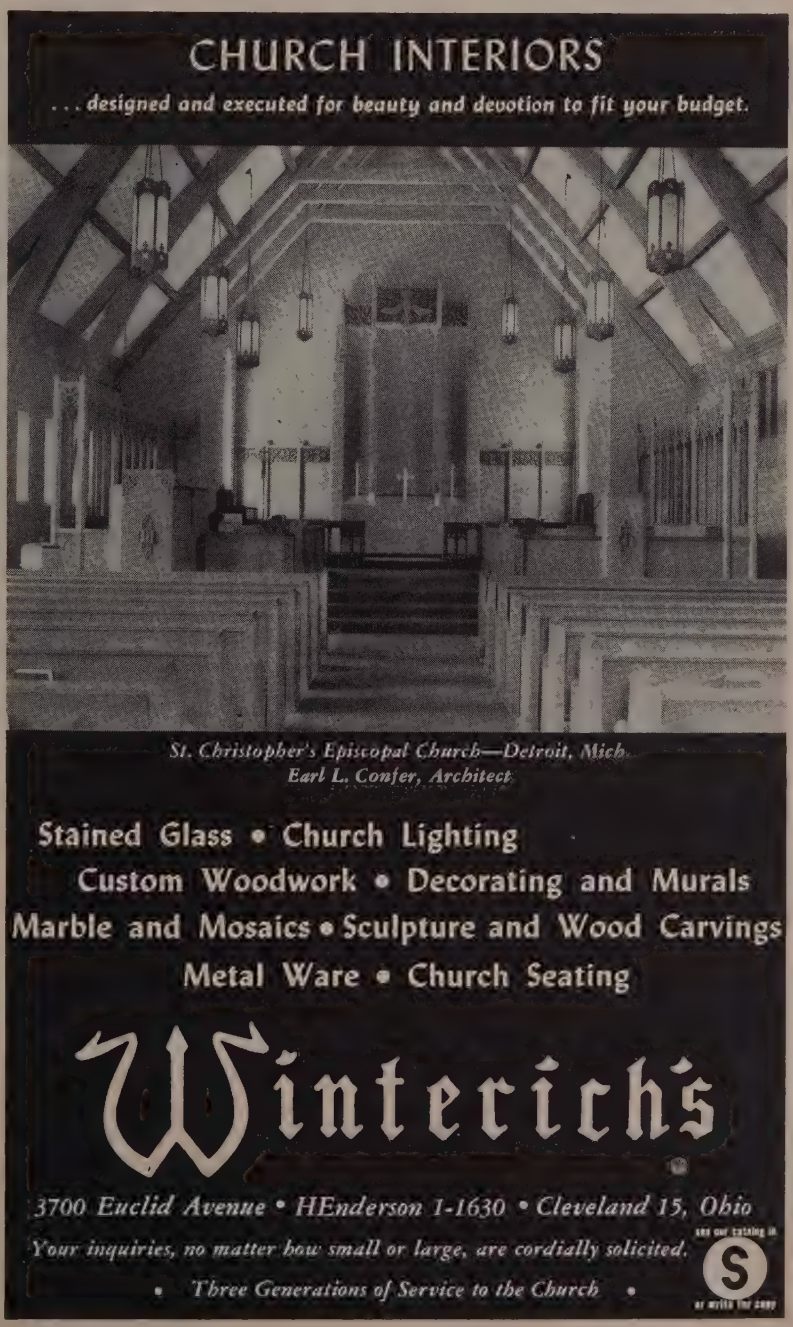
**Moosic, Pennsylvania. Presbyterian.** Will exchange pulpit and manse, July or August or part of both. Will consider any location. Comfortable manse, honoraria for morning services. Manse 5 miles from Scranton, conveniently situated for many scenic drives. **William J. Frazer, The Moosic Presbyterian Church, 625 Main Street, Moosic 7, Pennsylvania.**

**Mount Vernon, New York. Methodist.** Will exchange with pastor of any congenial denomination in the area of Miami, Chicago, or Denver. Month of August preferred, but July dates might be arranged. Church is within one-half hour from New York City and is close to Long Island Sound beaches. Two services each Sunday. **Floyd E. George, First Methodist Church, Box 487, Mount Vernon, New York.**

## Mass Produced Chapel

(*From page 18*)

porary, but several are intended to be used as the permanent church home for a small congregation. It is possible to build the chapel with a basement to provide facilities for kitchens, meeting rooms, etc., where the building is intended to be permanent. The plastic-surfaced plywood used as an exterior cover for the wall panels is an extremely durable product and will serve satisfactorily for a great many years. It has the added advantage, also, of permitting the congregation to add a brick or stone veneer to the building at a later date, rather than having the expense added to their initial budget. As a means of reducing the cost of the chapel, several congregations have undertaken the erection of the building on a volunteer labor basis, with very satisfactory results. For further information, write *Church Management.*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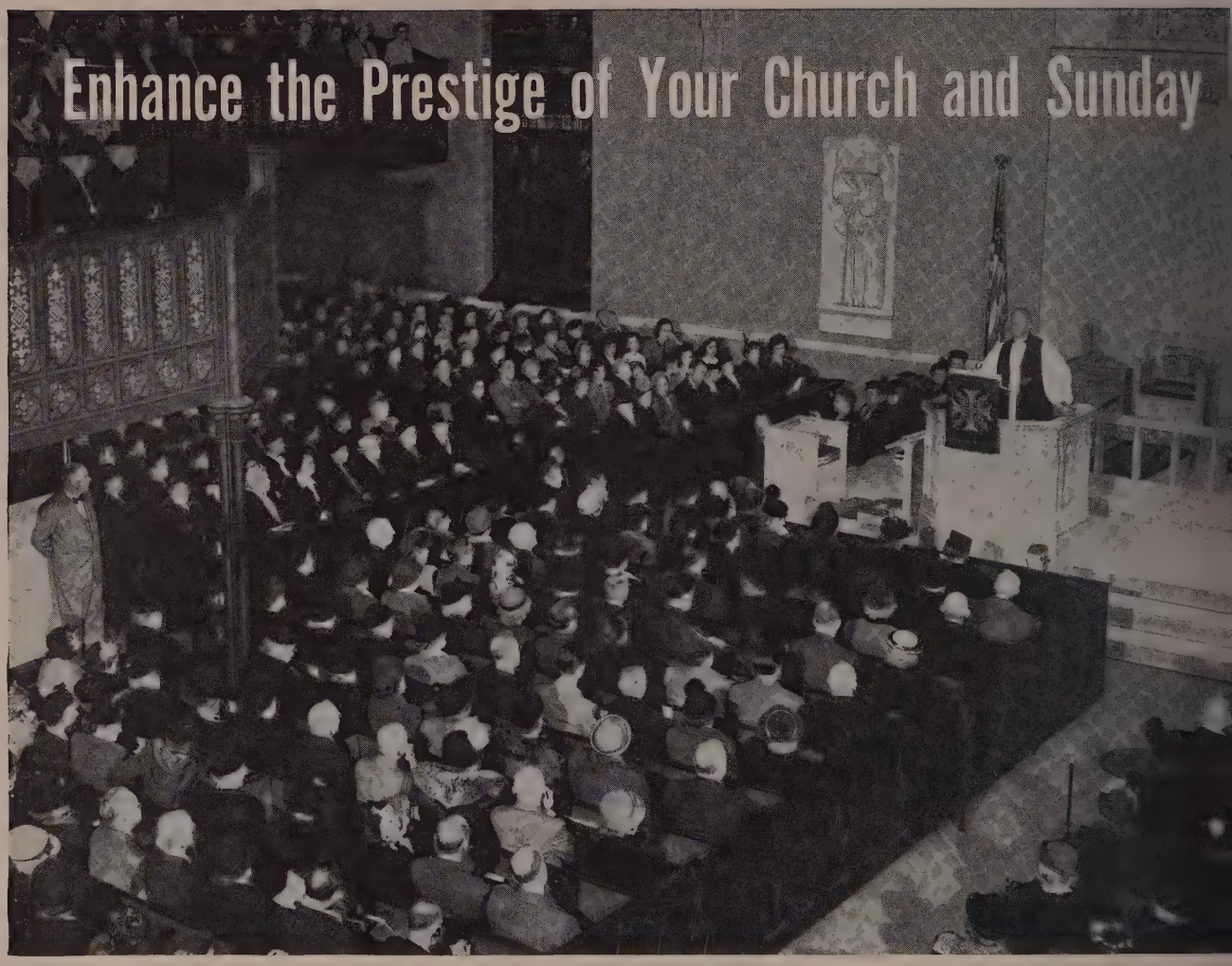

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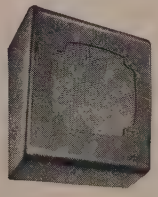

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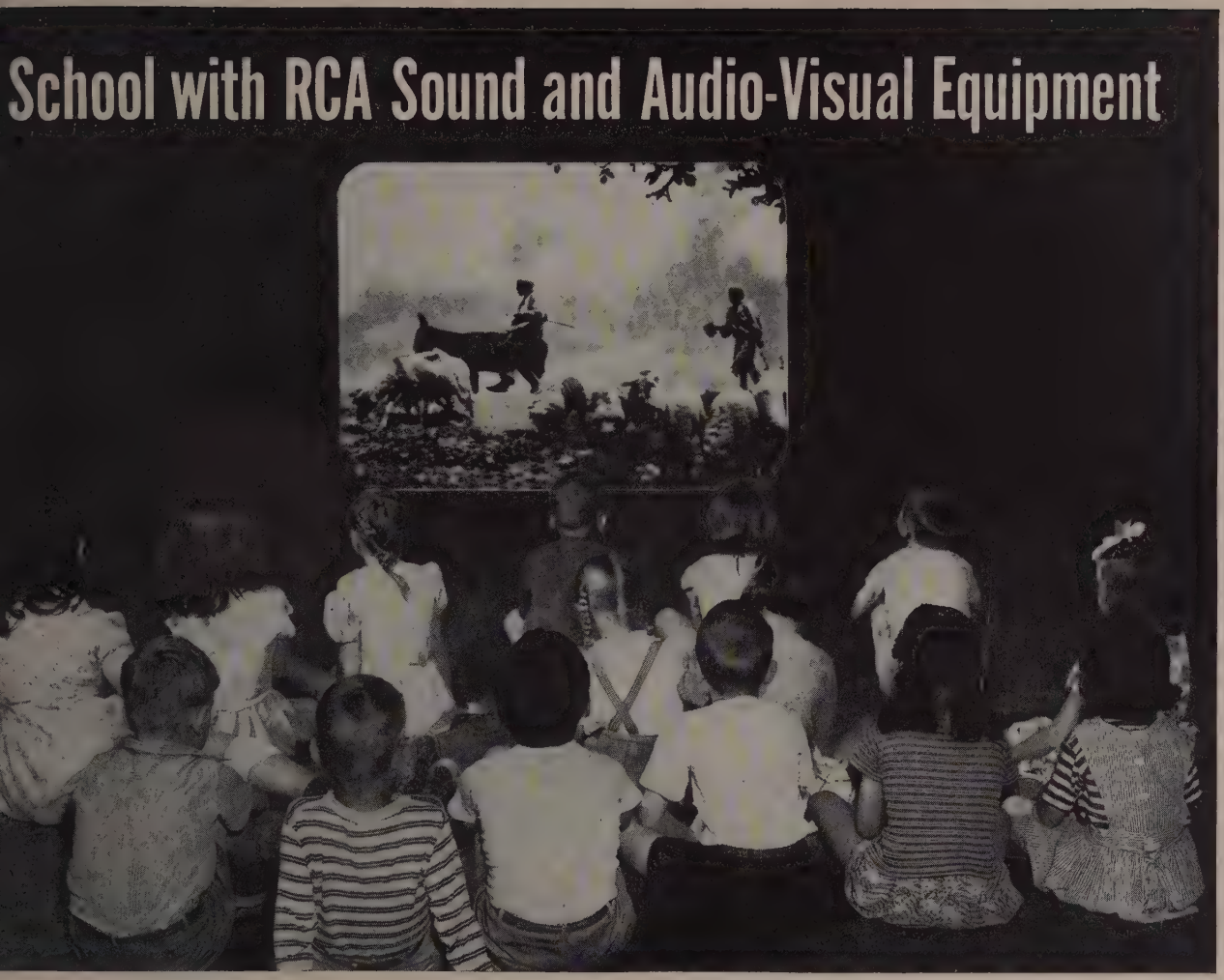

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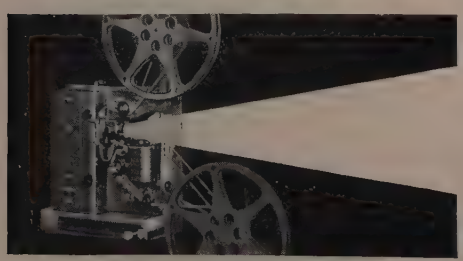

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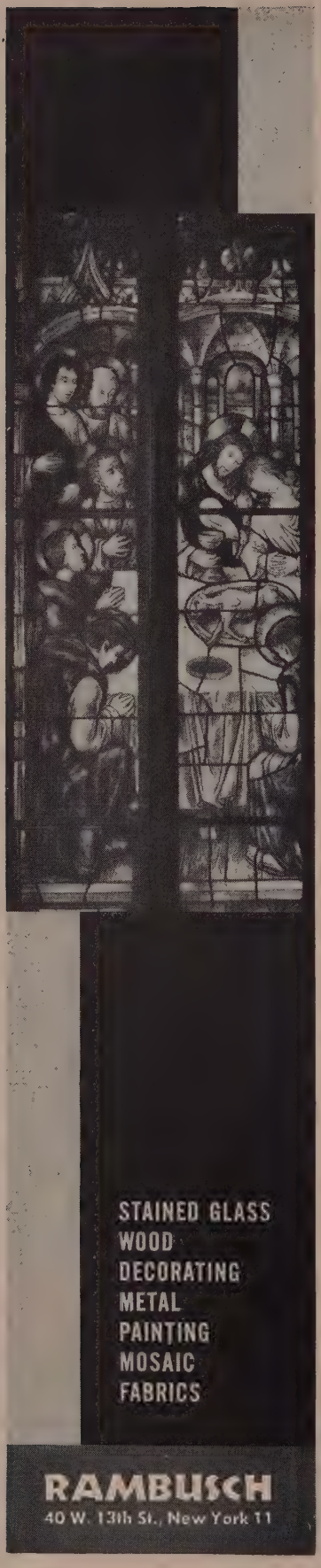


## The Seven Ages of Women

(*From page 14*)

### TABLEAU ONE

**Lullaby**

READER:

The golden dreamboat's ready, all
her silken sails are spread,
And the breeze is gently blowing to
the fairy port of Bed,
And the fairy's captain's waiting
while the busy sandman flies
With the silver dust of slumber,
closing every baby's eyes.

Oh, the night is rich with moon-
light and the sea is calm with
peace,
And the angels fly to guard you
and the watch shall never cease.
Like the ripple of the water
does the dreamboat's whistle
blow,
Only baby ears can catch it
when it comes the time to go,
Only little ones may journey
on so wonderful a ship,
And go drifting off to slumber
with no care to mar the trip.
—Edgar A. Guest.

SOLO: "The Cradle Song" — Brahms.
To be sung as the curtains open.

SCENE: At the conclusion of the poem, the opening of the curtains reveals a bassinette or cradle in the middle of the stage. It will have great appeal if it is attractively decorated with ribbons and bows. The curtains close on the scene at the end of the solo and there should be a brief piano interlude to permit the arrangement of the stage for the second tableau.

### TABLEAU TWO

**The Little Girl**

READER:

God made the little boys for fun,
For rough and tumble times of
play;
He made their little legs to run
And race and scamper through
the day.
He made them strong for climbing
trees
He suited them for horns and
drums,
And filled them full of revelries
So they could be their father's
chums,
But then He saw that gentle ways
Must also travel from above.
And so, through all our troubled
days
He sent us little girls to love.
A world where only men and boys
Made merry would in time grow
stale,
And so He shared His heavenly joys
That faith in Him should never
fail.
He sent us down a thousand charms,
He decked our ways with golden
curls
And laughing eyes and dimpled
arms.
He let us have His little girls.
—Edgar A. Guest.

SOLO: "Toyland" — Victor Herbert.

SCENE: At the conclusion of the poem the curtains open, revealing a child with a doll or doll buggy. The little girl should be between 4 and 7 years of age, and should not be afraid to smile and look her prettiest. If desired, a nurse may accompany her and should wear the traditional nursemaid's costume.

### TABLEAU THREE

**Schoolgirl**

READER:

Little Maid-o'-Dreams, with your
Eery eyes so clear and pure
Gazing where we fain would see
Into far futurity,—
Tell us what you there behold,
In your visions manifold!
What is on beyond our sight,
Bidding till the morrow's light,
Fairer than we see today,
As our dull eyes only may?
—James Whitcomb Riley,
"Little Maid-O'-Dreams."

(Alternate Poem:)

**Graduation**

Life is a school
In the fullest sense;
The Teacher's name
Is Experience;
The class learns much
And real progress makes;
She teaches them

From their own mistakes;
Don't cease to learn
If you'd hold your gait;
You start Life's school
When you graduate.
—Anon.

SOLO: "School Days"—Cobb and Edwards.

SCENE: This tableau may be either a school child with books or an older girl in cap and gown with diploma.

**TABLEAU FOUR**

**The Sweethearts**

READER:

Dearest, tho' we are divided,
Still together we may meet,
If you'll promise to be guided
By a tender fancy sweet;

Love can bridge the distance weary,
Bring me close again to you
Brighten every moment dreary,
Till a happy dream comes true.

I'll watch the glow of the sunset,
For I know you'll be watching it too;
I'll count the stars in the heavens,
Knowing they are shining on you;

And so we'll journey together,
Together the long hours thro'
And I'll know that with me you are waiting,
Waiting till a sweet dream comes true.

(Alternate Poem:)

**How Do I Love Thee?**

How do I love Thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and Ideal Grace.
I love thee to the level of every day's
Most quiet need, by sun and candlelight.
I love thee freely, as men strive for right;
I love thee purely, as they turn from praise.
I love thee with the passion put to use
In my old griefs; and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints. I love thee with the breath,
Smiles, tears, of all my life! and if God choose,
I shall but love thee better after death.
—Elizabeth Barrett Browning.

SOLO: "Let Me Call You Sweetheart" or "Drink to Me Only With Thine Eyes."

SCENE: A young woman is seated at a small table or desk writing a letter to a young man whose picture is before her. She pauses occasionally to admire her engagement ring. She should be wearing a becoming fancy afternoon dress, preferably of organdie, dotted swiss, or some other light summery material, and, if becoming, wear a little ornament, flower, or love knot in her hair.


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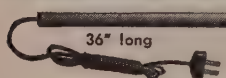

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### TABLEAU FIVE

**The Bride**

READER:

Little lady at the altar,
Vowing by God's book and Psalter
To be faithful, fond and true
Unto him who loves but you,
Think not that romance is ended,
That youth's curtain has descended,
And love's pretty play is done;
For it's only just begun.
Marriage, blushing little lady,
Is love's sunny path and shady,
Over which two hearts should wander,
Of each other growing fonder.
Love unites two happy mortals,
Brings them here to wedlock's portals
And then blithely bids them go,
Arm in arm, through weal and woe.
—Edgar A. Guest.

SOLO: "Wedding March" from Lohengrin.

SCENE: This tableau should be as breath-taking as possible when it reveals a beautiful girl in bridal attire. The traditional white dress, veil, and gloves should be worn, and she should carry either a prayer book or a bouquet, preferably the latter. If the veil is long, care should be taken to have it draped fan-like in front of her. A note of suspense may be added to this scene by having the curtains opened and closed rather slowly at the beginning and conclusion of the solo.

### TABLEAU SIX

**Mother and Child**

READER:

Light and rosy be thy slumbers
Rock'd upon thy mother's breast,
She can lull thee with her humming,
To the cradled heav'n of rest.

In her heart is love revolving,
Like the planets round the moon;
Hopes and pleasures fondly solving,
Keeping every tho't in tune.

O'er thee now her spirit bendeth;
Child of promise, cherished well;
With thine own, her being blendeth,
Holied by affection's spell.

SOLO: "The Little Dustman"—Verse 2.—(Golden Book, P. 96)

SCENE: The Mother-Child scene should be as Madonna-like as possible. The mother should be in attractive negligee seated in a rocker holding a child. If it is difficult to have a child for this tableau, a large doll wrapped in a blanket may be substituted.

### TABLEAU SEVEN

**Grandma**

READER:

Grandma told me all about it,
Told me so I couldn't doubt it,
How she danced, my grandma danced;—long ago
How she held her pretty head,
How her dainty skirt she spread,
How she slowly leaned and rose—long ago.

Grandma's hair was bright and sunny,
Dimpled cheeks, too, oh, how funny!
Really quite a pretty girl—long ago.
Bless her! why she wears a cap,
Grandma does, and takes a nap
Every single day: and yet
Grandma danced the minuet—long ago.

—Mary Mapes Dodge,
"The Minuet."

SOLO: "Silver Threads Among the Gold."

SCENE: The final tableau reveals an elderly looking woman seated in a rocker with a bit of handwork in her lap and a dainty cap on her head. She should wear an old-fashioned silk dress with a hand-made Bertha or lace collar, and a pretty lace cap. Her hair should be gray or white and long, if possible. Toward the end of the tableau she should let her handwork drop idly in her lap and close her eyes, whether in sleep or death the audience is left to wonder.

(The End.)

---

Knowing the power of our emotions over our intellect, I lean toward forgiveness; it is possible for a man or woman to become involved in a situation that turns out to be an unfortunate mistake; if it is an isolated episode of infidelity, it can be regarded as an "accident."

# Flowers for The Living

Clarence E. Showalter*

While they're living! I'm told that a sore point with florists' associations are the growing phrases, "Please omit flowers," "In lieu of flowers, gifts may be made to the Cancer, Polio or Memorial Fund."

I know that many lavish floral displays are just that—forms of rivalry and pride among living individuals and groups who are trying to outdo each other at a time when this is least appropriate.

Unconsciously, many use floral gifts to relieve their own sense of guilt. They may have been too busy chasing the elusive dollar to pay much attention to the deceased, but now they grasp at flowers to offer a belated tribute which no longer has fragrance for the dead.

Florist associations have a great service to perform, and they can do themselves and society even more good by adding "While They Are Living" to their well-known slogan, "Say It With Flowers."

In more than 30 years I have conducted hundreds of funerals, but I have yet to see too few flowers, even when requests have been made to omit flowers or to make gifts to worthy causes.

On the contrary, however, there has not been a single day in my ministry when I haven't seen a place where even one rose would not have gladdened a heavy heart, cheered a discouraged mother or wife, by saying as only flowers can, "I love you," "I think you're wonderful," "I sympathize," "I haven't forgotten," or "I'm so glad you're alive."

So I'm not for omitting flowers. I'm all out for more flowers to speak the language of love and kindness while we and our loved ones can still smell them.

Let's all "Say It With Flowers, While They're LIVING!"

*Minister, Austin-Westminster Presbyterian Church, Chicago, Illinois.

No. 6250

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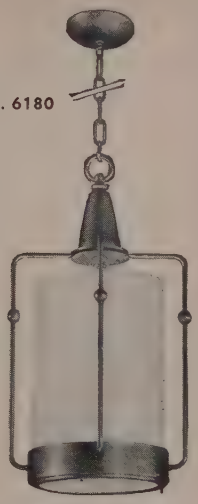
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## No Minister Too Old For Social Security

(*From page 10*)

tive in the pulpit at seventy, but who realizes that in another two or three years he will have to step down for a younger man. His salary is $4,800 a year, and his board of trustees has offered to continue him at $2,400 as pastor emeritus. He feels this a heavy burden on the church budget and hesitates to accept it. If he elects Social Security coverage, his earnings up to $4,200 will be covered under the program, and he will pay a tax of $126 a year. Let us assume that he does step down after three years, having paid in $378 under the program. The benefits to himself and his wife will be $162.80 a month. With that Social Security payment coming to him, he can accept $100 a month from his church, and get along very nicely, with assurance that his widow will receive $108 a month from Social Security after his death, plus whatever the church might give her.

Let us cite a third example, that of a missionary who has labored long and faithfully in Africa. He is sixty-two years of age and he realizes he will soon have to give up his active work. His salary at the mission station has been only $1,800 a year and maintenance. His retirement pension will be only half his salary, or $900 a year. He might live on that in Africa, but if he returns to the States, he will have to seek quarters in a home for retired missionaries.

Missionaries are now eligible for Social Security, whether ordained or not, so this missionary can apply for coverage. His tax will be $54 a year, or $162 for the three years remaining before his sixty-fifth birthday. His retirement benefit for himself and his wife will be $102 a month. That, plus the $75 a month from the mission board, will enable them to live in independence without having to enter the missionary home.

These examples suffice to show the benefits which the government holds out to clergymen and missionaries who are nearing retirement. A period of life which now looms as one of hardship can become one of comfort and independence.

### Retired Men

A word might be added for those members of the clergy who are already in retirement. Take the case of Reverend J., who retired at sixty-eight and now, seven years later, at seventy-five, is living with one of his sons. His denomination, despite more than forty years of service in its ministry, is not one of those with a pension system. His only income is about $500 a year which he earns through conducting church services in July and August at a nearby summer resort and by occasionally filling in for local clergymen when they are ill or called out of the city.

If he elects to pay Social Security tax on his $500 of annual earnings, he can obtain within eighteen months eligibility for benefits, since the minimum level of earnings necessary for coverage is only $400 a year. He will pay $22.50 tax in the eighteen months and thereafter be eligible for a Social Security benefit of $30 a month. Further, he can continue his part-time services in the ministry, so long as he does not earn more than $80 a month. It will mean $360 a year more income for the Reverend Mr. J., and will lighten the burden which is now imposed on his son.

Should a clergyman accept such a gift from the government? Members of Congress who wrote the new Social Security Act deny that it is a "gift." They look upon the benefits conferred on elderly citizens as having been earned by them during their long years of useful labor.

Has the Reverend Mr. J., for example, rendered so little service to society that in his declining years he should be regarded as a parasite, to be supported by his relatives or sent off to the county home? Of course not, say the advocates of Social Security. He has rendered substantial services in the last four or five decades and if no provision was made to reward him with old-age security, it is incumbent upon the government now to take such a step.

The same might be said of the missionary. He has rendered service to mankind far beyond his $1,800 annual salary. Must he now be expected to live in a charitable home on a meager pension simply because he chose a field of service which offered little monetary reward? The advocates of Social Security feel that the benefits which we will receive under the program have been legitimately earned even though the credit is not found on a specific set of books, as it will be in future years when the generation now entering the employment field retires on its Social Security payments.

Each minister and missionary will have to answer for himself or herself the question of whether to elect Social Security coverage. The decision for the year 1955 must be given not later than April 15, 1956, when the final income tax payment is made on 1955 income. Another chance is given when the 1956 income tax return is filed—although in that event coverage will begin on January 1, 1956. If not elected by April 15, 1957, Social Security coverage cannot thereafter be obtained, save in the case of seminarians who enter the ministry after that date.

No one is too old for Social Security. The oldest applicant for a Social Security card in the history of the program was an old Indian out in Arizona who was ninety-eight. He retired on his benefits at one hundred. The older you are, the better is the bargain the government offers. It can come as a real help to many clergymen now nearing retirement age, or already retired.

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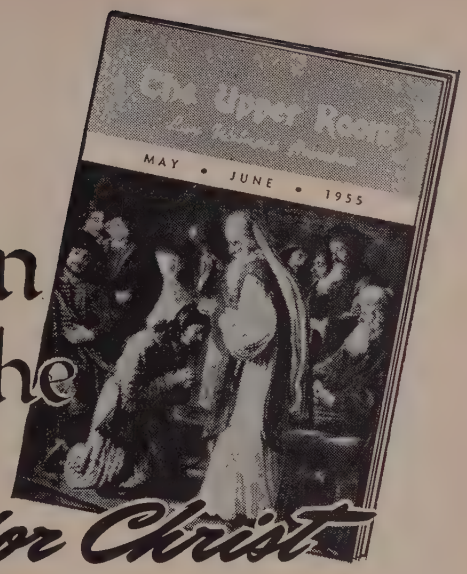


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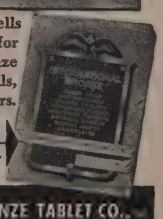

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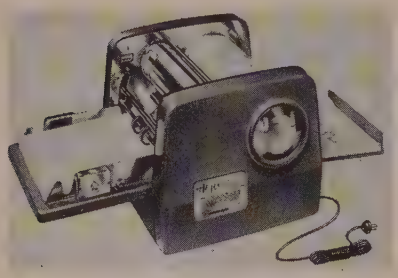

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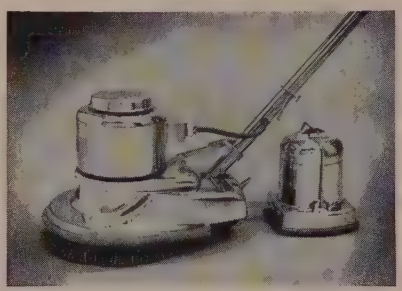

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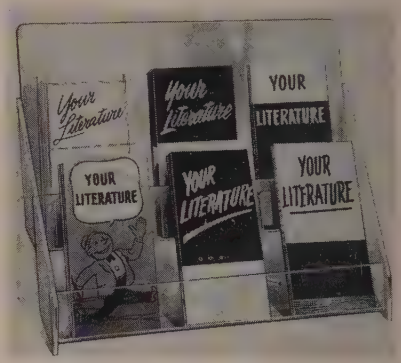
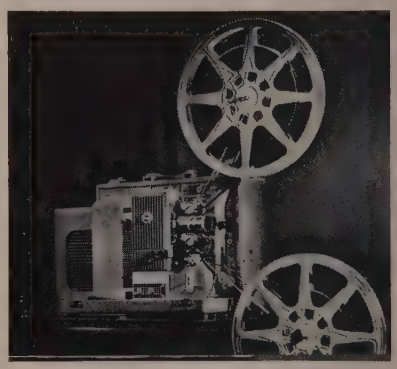
The Econoplier is not sold, but leased to "First" wax concentrate users. Code No. **4554.**




### TRANSPARENT LITERATURE STAND

This transparent literature stand is made of Plexiglas and makes an attractive display unit. Each of the six sections is 4" wide; the top row 1" deep and the bottom row 1⅜" deep. The overall size of the stand is 13¼" wide by 10" high by 5¼" deep. Code No. **4555.**



### PAMPHLET DESCRIBES KODASCOPE PAGEANT PROJECTORS

A pamphlet is now available without charge from the Eastman Kodak Company describing the new Kodascope Pageant series of 16mm. sound and silent projectors and their many possible uses under varying conditions of audio-visual aids. General information and photographs of each model are supplemented with detailed descriptions of special features. Included in the pamphlet is a price list for all projectors and additional equipment. Code No. **4556.**

*(Turn to page 54)*

# They Say; What Say They? Let Them Say

Dear Sir:

Your stand on minister's salaries is one that leaves me a sense of archaic thinking on your part, no progressive church activity and ministerial servitude.

How many churches have parsonages: If your interest is only in the large congregations which can support your magazine and advertisers, I can well understand your position. Personally I shall never buy from your advertisers and go elsewhere for advice. I fear your judgment and your council.

Disgustingly yours,
Don TerBush
San Antonio, Texas

Dear Sir:

In your article, "Stewardship without Tithing" (*Church Management*, January, 1955) you write, "How far can the average minister who bases both his theology and personal philosophy upon the New Testament go in stressing the validity of the tithe?" To that question may I reply, "All the way!" . . .

The subject of the tithe, when discussed on the basis of eternal principle cannot be refuted. . . .

Robert W. Rogers
Kansas City, Missouri

Dear Sir:

Orva Lee Ice's article, "Unable to Deliver" (*Church Management*, January, 1955) surprised me greatly. The point that some clergymen offer a cheap and easy religion is well taken, and yet the over-all suggestion that we ought not to advertise a religion of extravagant promises certainly is a sharp departure from the ancient faith. . . . I cannot digest the sentence at all, "we are getting ourselves onto the vulgar level with stargazers, dreamers and visionaires." It may be foolish and stupid as the men of this world see it to be stargazers, dreamers and visionaires, but has it ever been vulgar? I protest. . . .

Richard Hulbert
Minneapolis, Minnesota

Dear Sir:

I have read with some interest your statement on the new managing editor for *Church Management* (*Church Management*, February, 1955). I think that he has a splendid background of experience and training. I note with some misgivings his seminary major in social ethics. I hope you have not added a "socialist" to your ranks. Not that a modicum of socialism is not good for us, but it can overshadow many other things. I read the *Christian Century* for the good of my soul, but cannot get to the point where I enjoy its obvious slant to the three related ideas—pacifism, social equality, and economic freedom. However, we hope your magazine will stay as middle of the road as I feel you have been for many years.

Robert H. Pratt
Centerville, South Dakota

Dear Sir:

. . . In order to achieve some of this "fun" to which you refer in your editorial "Raising Money Can Be Fun" (*Church Management*, February, 1955) may I suggest two possibilities. . . . first is the possibility of fellowship suppers with merely a donation collected. . . . then there is the possibility of a closer fellowship, although maybe not carried out on such a large scale through two or three members going out and visiting other members.

Raymond J. Hartman
Aurora, Illinois

Dear Sir:

Some time ago there was a paragraph in *Church Management* which referred to a church on which was a weathervane in the likeness of a rooster. I think it said it was "the only one of this kind." I think there are many roosters. I know of some in Dover, Newburyport, and many other towns in New England.

W. Douglas Swaffield
Alton, New Hampshire


**APRIL 1955**

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# In His Service

John Murray*

There are many sources from which the minister can draw new inspiration for his work, and many books designed to teach him to do it better. But there is no source or textbook to equal the Bible itself. Through its pages pass in panorama a long succession of men who heard God calling them into his service, who faced their own inadequacies and problems, who turned back to God in their need, and who learned how to appropriate the strength he offers through communion and prayer.

These meditations draw upon such experiences, and are designed to encourage the minister when he is cast down, to challenge him in the exercise of his ministry of prayer, and to center his ministry again on its true foundation of prayerful trust in God.

## GOD'S COMMISSION

Reading: Exodus 3:1-14; 4:1-5, 10-13.

Do we ever feel really equal to our ministry? But if we feel unequal, as we certainly ought to do, then here is an experience to lift us up.

"And the Lord said, 'I have seen the afflictions of my people . . . and have heard their cry.'" Whatever we ourselves are, there is behind us the glorious gospel of the blessed God who heard and saw the crying need of mankind, and who answered in Christ and his victory, in the power of the Holy Spirit, and in the ministries of the Church. We may be poor tools, but we have a wonderful message.

"Come now, therefore, and I will send thee." We are under orders. We have not chosen him, but he has chosen us, and ordained us. If that be true, and if we be but faithful, can he fail to use us, and to bring forth much fruit?

"And Moses said, 'Who am I that I should go?'" I too may shuffle, and hesitate, and try to evade the marching orders. I too may wonder why God should ever have chosen me. I may even, like Jeremiah, shrink from the ordeal of declaring God's word, though I have done it long. But it is not I who go. The people do not want to see or hear me. It is God who goes in me. They want him, and to hear his word. I am here only to empty myself of myself, that his spirit may use me. For Jesus is always saying, "I want a body."

"And they shall say to me, 'What is his name?' What shall I say unto them?" We know what to say. He has told us the answer:

'Tis love, 'tis love, thou diedst for me,
I hear Thy whisper in my heart;
The morning breaks, the shadows flee
Pure, universal love Thou art.
To me, to all, Thy mercies move,
Thy Nature and Thy Name is love.

"And Moses said, 'O Lord, I am not eloquent.'" Perhaps you are not. But he can give you such shining sincerity that the simplicity of your words will summon a response from the simple in heart, and will commend themselves to those bowed down with too much learning. But perhaps you are eloquent. Then pray God to guard your lips, and refine your utterances, and preserve you from the temptation to say more than you mean, to over-play your part.

*Minister of Emmanuel Congregational Church, Cambridge, England, and Chaplain to Congregational students in Cambridge University.

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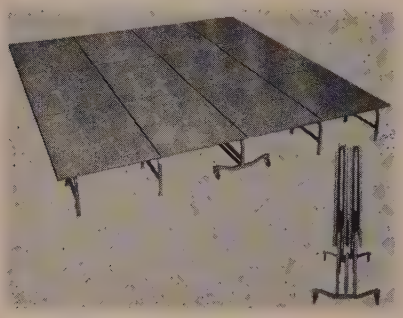
## SLIDING GLASS DOORS

"The easiest to install of any sliding glass door ever designed," is the claim of the Ludman Corporation, manufacturer of a new aluminum sliding glass door. Featuring rigid construction, maximum glass exposure, quiet effortless operation on grease-sealed ball bearings, and superior flexibility, these doors are suitable for either exterior or interior use. Code No. **4557.**



## FOLD-A-WAY STAGE

A portable folding stage that can be set up anywhere in a few minutes has been designed by the Haldeman - Homme Manufacturing Company for those who make multiple use of floor space. The platform folds into a compact unit which can be wheeled anywhere on its own rubber tires. The manufacturer claims that one man can fold the unit in 15 seconds. The folded unit requires very little storage space.

The stage is constructed of 9-ply plywood platforms, 1⅛" thick which are mounted on 1⅝" square formed steel tubing. Each unit is 4 feet wide and available in 10 or 12 foot lengths and 8, 16, or 24 inch heights. Units can be joined together if larger platforms are needed. Illustrated are three 12′ x 4′ units interlocked, and one unit folded for wheeling or storage. Code No. **4558.**

## FOLDING CHAIRS

Extraordinary durability under the most severe use is the claim of the manufacturer, J. P. Redington & Company, for the Challenger models 150 and 152. These chairs are made of heavy gauge steel, with form fitting back and seat and an automotive X brace between the rear legs. Available in Walnut Brown or Taupe (brown gray) rust resistant baked enamel. Folds flat when not in use. Overall width, 16". Seat height, 17½". Available with replaceable rubber feet or steel glides.

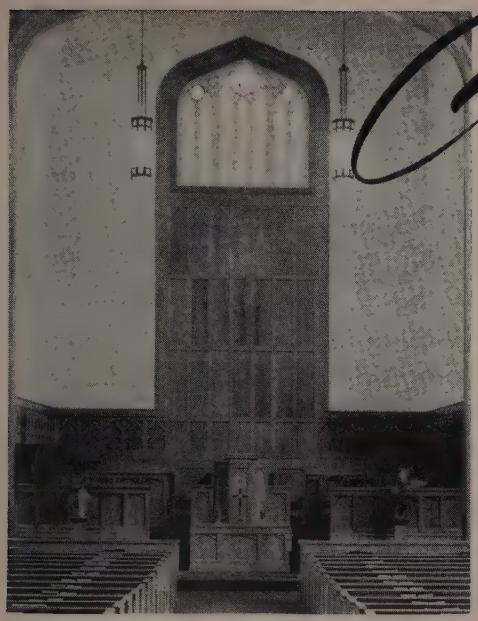
Both models are identical in construction, but the 152 (illustrated) has padded, upholstered back and seat in Maroon, Brown, or Green. No. **4559.**

## CANDLE CATALOG

The new 16-page candle catalog announced by Emkay Candles illustrates a complete section of church candles for every need. This catalog, which is available without charge, also offers the free services of the Emkay Candlelight Program Planning Department which supplies program material and suggestions for planning candlelight services. Code No. **45510.**

## INTERNATIONAL BRONZE CATALOG

This 48-page catalog, available without charge from the International Bronze Tablet Company, contains over 180 illustrations of bronze plaques, tablets and name-plates. It also contains many helpful suggestions and informative facts on the use and planning of bronze tablets. Code No. **45511.**



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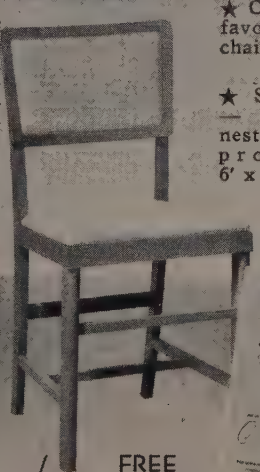

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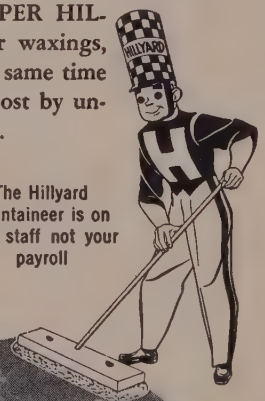


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## Architects Report on New Church Construction

(*From page 56*)

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WASHINGTON 12, D.C.
Covenant Baptist
Washington, D.C.
Church ..... $400,000

CHARLES & JOHN SHAVER
205½ SOUTH SANTA FE AVE.
SALINA, KANSAS
First Meth.
Belleville, Kansas
Church .....

DON W. SMITH
TEXAS BANK BLDG.
SWEETWATER, TEXAS
First Presby.
Sweetwater, Texas
Church, ed. unit ..... $200,000

SMITH & VANOVER
931 PEACHTREE ST., N.E.
ATLANTA, GA.
Mt. Zion Second Baptist
Atlanta, Ga.
Church, ed. unit ..... $300,000

SMITH AND WILLIAMS
204 SOUTH LOS ROBLES AVE.
PASADENA 5, CALIFORNIA
Neighborhood Church
Pasadena, Calif.
Children's chapel .....

GIFFORD E. SOBEY
123 W. MAIN ST.
LOS GATOS, CALIF.
Temple Emanu-El
San Jose, Calif.
Ed. unit and social hall $60,000
Mission Covenant
San Jose, Calif.
Church, ed. unit ..... $175,000

E. A. SOVIK & ASSOCS.
1406 FOREST AVENUE
NORTHFIELD, MINN.
St. Paul's Luth.
La Crosse, Wis.
Parish house ..... $150,000

GEORGE H. SPOHN
ASHLEY BLDG.
WINTER PARK, FLA.
Winter Park Presby.
Winter Park, Fla.
Church, ed. unit. ..... $250,000
First Meth.
New Smyrna Beach, Fla.
Church ..... $80,000
First Meth.
Titusville, Fla.
Church ..... $75,000
First Meth.
Ocoee, Fla.
Ed. unit ..... $30,000
Holden Hts. Meth.
Orlando, Fla.
Ed. unit ..... $35,000
Casselberry Community
Casselberry, Fla.
Ed. unit ..... $40,000

CECIL E. STANFIELD
2831 S. FLORENCE ST.
TULSA 5, OKLA.
Church of Christ
Tulsa, Okla.
Church, ed. unit ..... $35,000

ROBERT L. STEPHAN
901 LEE AVE.
LAFAYETTE, LA.
First Meth.
Franklin, La.
Church and parsonage $150,000

TRACY R. STEPHENS
626 BUCKHANNON AVE.
CLARKSBURG, W. VA.
Duff St. Ev.-U.B.
Clarksburg, W. Va.
Parish house

STINSON AND AREY
639 A WEST FIFTH ST.
WINSTON-SALEM, N.C.
Kennedy Home (Baptist)
Kinston, N.C.
Church, ed. unit .... $120,000

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*Editor*
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**"Thanks again, for your splendid work with us."**—Brooks E. Reynolds, Wilmington Manor Methodist Church, Delaware.

**"Your report gave us a definite program for our work."**—G. Marion Smith, Church of God, Indian Head, Pennsylvania.

**"Certainly we could not have obtained better counsel and a more practical solution to our problems than those you have offered."**—Alan B. Smith, First Presbyterian Church, Alva, Oklahoma.

**"Never before have we gotten so much for so little."**—Kenneth C. Miller, First Presbyterian Church, Iola, Kansas.

For Terms Write

WILLIAM H. LEACH

P. O. Box 543, Edgewater Branch
Cleveland 7, Ohio

## Changing Loyalties After A Long Pastorate

(*From page 22*)

tor is often urged to officiate at occasions, even though living at a distance, where wisdom and ethics would dictate a referral to the present incumbent. The pressures on him are great, and all concerned will need to recognize that fact.

### Accept Your Own Retirement

Nevertheless there is much that the outgoing pastor can do. The first step is to accept his own resignation and to insist that his family and his friends do likewise. Ministerial ethics are clear on his relationships, but more than a body of rules is required to untangle the complicated skein of human personality. A man must plan to disentangle himself from the fabric of his congregation's life. It is best if he can leave his charge neither bitter at the encroachments of age nor complaining of certain failures. Rather, he should leave with gratitude for his successes and his friendships and eagerness to share them with another. He can do much to present his successor to the church, not as a reluctantly acquired assistant, but as a fulfillment of the church's hopes.

If a retired man living in the same parish he served is in good health, he might well seek avenues of service in other churches needing interim help or missionary revival. He might well give leadership in community enterprises which the pressure of his duties did not let him undertake in previous years. Thus in several ways he can, with neither resentment nor a patronizing attitude, strengthen what has lain close to his heart for many years.

The new pastor is intimately involved in this crisis situation. He plays the role in this drama of the antagonist, the instigator of the new and the unfamiliar. He is an unknown quantity, disturbing the comfortable, old-shoe mentality of the church. This is inevitable. Following a long pastorate, he is usually of a different generation from the man before him. His education has been shaped by the mold of a different historical situation. His theological, social, and administrative outlook is different, not only because of personal considerations, but through the influence of his training. Naturally, he will be of a different personality from his predecessor and most churches would consider that a desirable accident of nature. The new pastoral peg will not fit smoothly into the hole created by a resignation.

A new minister under these circumstances is in a precarious position. He must establish himself in the affections of his people, winning their cooperation. Yet at the same time he must exercise the corrective function of a prophetic ministry. It is understandable that he will be concerned with his reputation as an able and conscientious minister. His influence in church and community, and the welfare of his family depend


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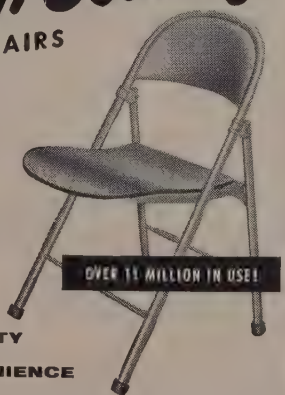


Four popular seat styles—Formed Birch Plywood (shown here)—Formed Steel—Imitation-Leather Upholstered—and the new, luxurious Deep-Spring Upholstered seat. All have super-strong triangular-steel tubing construction with four steel cross-braces securely shouldered and riveted.

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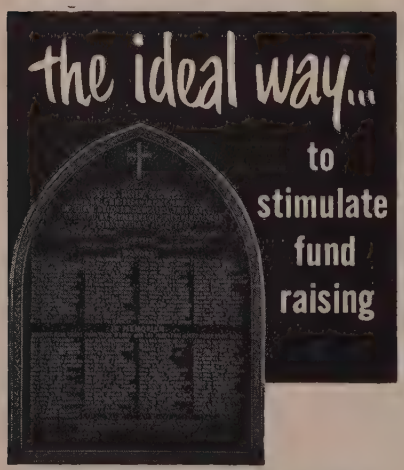


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upon it. Speaking in business terms, it is his sole capital asset. He must, nevertheless, do what he honestly thinks is for the betterment of his parish, trying not to appear condemnatory, but rather seeking to extend and improve the work done in the past by the many servants previously in the ministry of that parish.

There are certain things a successor to a long pastorate can do. He must first of all be kind to his predecessor and his family, kind also to those in the church who find it difficult to transfer loyalty. He must express this kindly interest to those who are tempted to be rather ruthless in asserting the dominance of the new pastor. There are many methods, well explained by wise teachers, by which a man begins in a new parish, and we are well acquainted with them. Nothing, however, exceeds the value of prayer. A man must pray for wisdom, for guidance, for humility, and for patience. He must learn, also, the difficult Christian art of forgiveness. There will be many intentional and unintentional injuries to his pride and his hopes during the first few years, but he must remember that the kingdom is worth the cost.

### Church Must Accept New Loyalties

The church congregation, no less than the two ministers, is intimately involved in the predicament of changing loyalties. In the case of an extended pastorate, a generation or more has been born and grown to maturity under the spiritual guidance of a single individual. The congregation has come, for the most part, to regard that pastor's ways of thought and work as the norm for church leadership. There is likely to be an intense relationship, kin to that existing within the family. Separation excites an emotional upheaval seldom experienced in the relatively calm ecclesiastical atmosphere of our time, unbelievable to one who has not witnessed it. In this bath of sentiment the responsibility of the church toward the incoming minister may be, and often is, obscured by the fog of farewell.

This is a point at which more denominational guidance can be helpful. Certainly advice before any unpleasant situation arises is better than balm belatedly applied. Yet the primary responsibility at this point unquestionably belongs to the church. Its leaders need to prepare for the almost inevitable confusion of loyalty which comes during the first year or two of the new pastorate. The ethics involved are clear enough, but the need is more one of realizing the imminence of a considerable number of changes, and of preparing the congregation to look forward to them and to be willing to adventure in experimental developments. This is much easier said than done, but done it must be. Nor should the lay leaders be apprehensive, except under the most unusual circumstances over muttered threats of dire changes in the composition of the congregation. Probably not over ten per cent of a congregation is unyieldingly devoted to a retiring pastor, and about the same number will be equally convinced that his removal is necessary. The remainder, while bound by ties of affection, will be ready to transfer their loyalty to a new pastor, if it is indicated to them that it is the right thing to do. If the leaders of the church continue to consult the former pastor, to hold continuing occasions of testimonials, then the bulk of the congregation will hardly be led to accept wholeheartedly their new spiritual leader.

There is good reason to believe that a church would do well to plan at the end of a long pastorate to have an interim minister for a year. This would permit old loyalties to weaken gradually. Changes which an interim pastor might institute would not have their onus branded upon one who looked forward to an extended ministry. Then, too, the temporary character of the relationship would undoubtedly cause the church to look with longing for the coming of a settled pastor, who would then be received with anticipation for his own value, rather than as the necessary forced result of the departure of a beloved friend. The congregation must be prepared to receive a new leader and be ready to follow his leadership.

The larger community has a stake in the process of changing loyalties, especially when the process takes place in a church which has a wide influence within its own community. The public-at-large in a medium-sized or smaller city, where personal acquaintance is widespread, is often confused over the status of both past and present minister. Rumors of factions and dissension speed with amazing rapidity around a city and the reputation of a church can be severely damaged. It may take years for a man to rebuild the havoc caused by six months of idle gossip.

The community depends upon the influence of its church for its moral and civic health. Any weakening of that influence is destructive of morale as well as of morals. Christian civic leaders, regardless of their individual church connection, have, and should realize that they have, an ecumenical concern for the success of every new pastor who comes to their town. The way for wide acceptance of a new minister can be prepared by men and women of the church congregation who can do much to provide invitations and opportunity for participation in civic affairs on the part of the new minister.

Changing loyalties after a long pastorate is not an easy matter. However, the situation occurs many times each year and it will possibly happen with increasing frequency in the years ahead. Whatever can be done to make such changes more fruitful for the ministers and churches concerned will strengthen the quality of the services which our churches render for individuals and communities. It is certainly an opportunity for sensitive and discerning Christian leadership to discover helpful and positive ways of changing loyalties so that these lesser loyalties will not interfere with that greater loyalty to Jesus Christ, the Lord of all Christians.

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# NEW BOOKS

## Theology

**From Eternity to Eternity.** Erich Sauer. Erdman Publishing Company. 207 pages. $3.00.

In writing this book the author attempted a big job, but he has, according to his own theology accomplished it. It is a book that will be of interest to many, but some will lay it aside, as not interested. Many would certainly not agree with the theology in it for much of it is rather unusual, to say the least.

The book gives the author's conception of the plan of salvation as offered by God. The book is divided into three sections. The first section shows "God's Plan of Salvation." In this division the author gives an exposition of heaven and earth in God's plan. He carries us from the beginning, showing the mystery of Israel; the story of the temple; the Christ in the Old Testament. An interesting feature about the book is his chapter on "The 'Days' of the Lord," including "The Day of Salvation," "The Last Day," and "The Day of Eternity."

The second section of the book is entitled "The Bible as the Record of God's Dealings With Men." In it the author discusses the written and the living Word, he shows God's revelation in the natural world; shows the harmony of the Scripture, and shows that it was accepted by Jesus himself.

The third section is "The Coming Kingdom of God." In this he puts forth his Millenial views, and answers objections to them. While we could not agree with this doctrine, yet it is well stated. A chart is in the back of the book, to which many references are made in the volume. The work represents much labor and thought.

A.H.J.

**II. Concerning Sin and Grace,** by J. N. Kildahl; translated by B. H. J. Habel. Augsburg Publishing House. 428 pages. $4.75.

This book is a translation into English of a series of sermons in a book entitled *Synde of Naade,* originally published in 1912. It appears now in response to the "urgent requests of many of the fellow workers" of the translator.

The plan of the book is built along the lines of the Church Year. There is a sermon for every Sunday in the year from the First Sunday in Advent to the Twenty-Sixth Sunday after Trinity. The subject matter, therefore, is quite comprehensive at least from a "churchly" point of view.

Each sermon is Biblical in basis, and expository in character. Little can be found that is literary in style, or "popular" in appeal. Rather it is the preaching of an earnest, fervent pastor, striving to bring his people into closer communion with their God and Saviour. Ministers who read these sermons might be impelled to do some soul-searching—whether they are preaching "the whole counsel of God," or merely bringing out some clever, topical tinsel to delight their people's fancy. As such, the book could be worth its rather stiff price.

A.W.R.

## Bible

**Other Worldliness and the New Testament** by Amos N. Wilder. Harper & Brothers. 124 pages. $1.75.

In these four chapters, Dr. Wilder answers the charge against Christianity today that it is otherworldly, having no place in our life today.

Dr. Wilder is the newly appointed Professor of New Testament Interpretation at Harvard Divinity School, coming there after years at the University of Chicago. He is really going back home, for he had been in Andover-Newton Seminary in Boston before that.

He first presents the charge of otherworldliness against Christianity today, pointing out the truth in it. Then, through a critique of New Testament theology, he points out what the message should be for a layman. The actual phrasing of such a message by Dr. Wilder, supposedly in the language of a layman, is the significant part of the entire book.

Unfortunately, the third and fourth chapters leave the language of the layman, so that only one trained in theological or ecclesiastical language will understand him. These chapters concern the Jesus of history and modern docetism, and the resurrection faith and relevant salvation.

These were delivered first in Perkins School of Theology and later in Yale Divinity School. There is no question in this reviewer's mind but that these lectures were truly stimulating to these neophyte preachers, but unless these young men and women can put the ideas in the language of the pew, they still will draw the charge of being, if not otherworldly, at least of an unknown world.

H.W.F.

**The Book of Revelation Speaks to Us** by Herbert H. Wernecke. Westminster Press. 176 pages. $3.00.

Dr. Wernecke is Professor of Biblical Interpretation and Librarian at Eden Theological Seminary.

In this volume he tries to interpret for the average reader something of the modern meaning of the one book of the New Testament least interesting to most folk. After a few pages of introductory material, he follows almost what is a commentary presentation, verse by verse, of the Book of Revelation. Based on a statement that the author is the same who wrote the Gospel of John and the Johanine Epistles, Dr. Wernecke disregards the accepted critical point of view as to authorship. Hence, much of his interpretation is colored by his belief in the one authorship for all five of these. Nevertheless, here is interesting interpretation of much of the colorful passages.

But, he still does not make the book actually speak to us, the promise of his title.

H.W.F.

**A Commentary on St. Paul's Epistle To the Galatians** by Martin Luther, translation edited by Philip S. Watson. Fleming H. Revell Co. 567 pages. $5.00.

Here is a genuine Christian classic, based upon Luther's lectures of 1531 in Wittenberg. Modern readers are deeply obligated to the publishers and to Philip S. Watson, a British Methodist, for making it once more available to the English language world. Unlike a recent American version, this is no popularized abbreviation, but a complete and scholarly

work. The so-called "Middleton" translation of 1575 (actually that translation was deliberately anonymous) is followed closely, but constant reference was made to the best original text as found in the Weimar Edition of Luther's works. Passages that were, for various reasons, dropped from the 16th century version are restored. No one who has read "Let God Be God," a highly acclaimed study of Luther's basic theological position by Watson, would question the high competence of the editor.

No one should read a commentary that is 400 years old with the expectation that it will make unnecessary the study of the best that modern scholarship has contributed to our understanding of St. Paul's Epistle. But no thoughtful reader will question the profound insight with which Martin Luther, whose experience as a Roman monk and priest so closely paralleled St. Paul's as a Pharisee, was able to lay bare the throbbing heart of the Gospel of God's free grace.

A reviewer can scarcely do better than to quote the quaint words of the 1575 translators to the "godly Reader," ". . . no greater comfort to the soule of man can be found in any booke next to the holy Scripture, then in this commentarie of M. Luther," while warning "to reade it wholy together, and not by peeces and parts here and there, but to take it in order as it lieth, conferring one place with another, whereby to vnderstand the better the right meaning of the writer, how and in what sence he excludeth good works, and how not. . . ."

J.S.

## Church History

**Alexandrian Christianity** by John Ernest Leonard Oulton and Henry Chadwick. The Westminster Press. 475 pages. $5.00.

Probably the most exciting publication in English on this topic since Bigg's *The Christian Platonists of Alexandria* fittingly takes it place as Volume II of the now one-third completed *Library of Christian Classics.* The authors, from the universities of Dublin and Cambridge, respectively, have made happy selections and clear translations from the works of Clement and Origen. Mr. Oulton has done the general introduction on Origen and the critical work on Origen's *On Prayer,* while Mr. Chadwick has done the remaining 350 pages, leaning, indeed, on J. B. Maynor's translation of Clement's Stromateis VII, eighty pages of the important work on *Spiritual Perfection.* Mr. Chadwick's general introduction to Clement is a superb work.

Of equal excellence is the detailed treatment of the notes, introduction and translation of Origen's important work


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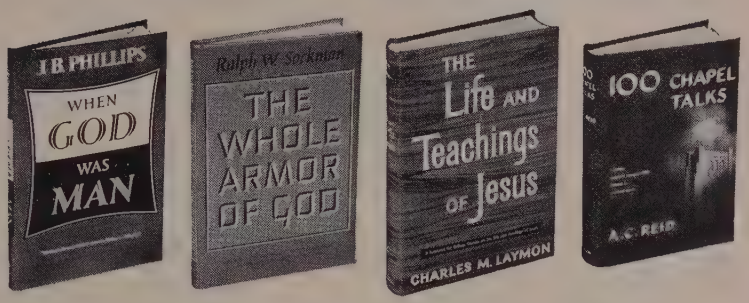


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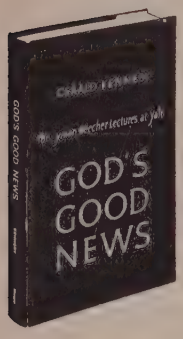


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*On Prayer* by Mr. Oulton. One might have expected a more extended introduction to Origen and his work at the beginning of this section. Many readers will for the first time see Origen's *Dialogue with Heraclides,* unknown in modern times until the discovery of a copy in 1941 in Egypt. In this, the only volume devoted to the Alexandrians, one should have expected to see something of his great work, *De Principiis,* which is barely mentioned in passing.

While one is taken back through 17 centuries by these studies, to an age where martyrdom is still considered the supreme Christian virtue, there are also here for the average reader, many stimulating and inspiring passages depicting the Christian life and its steep ascent from elementary faith to the perfect knowledge of God.

This volume takes its place properly, in importance and by the excellent standard of its work, on this shelf of *Christian Classics.*

R.W.A.

## Preachers & Preaching

**Horns and Halos in Human Nature** by J. Wallace Hamilton. Fleming H. Revell Company. 173 pages. $2.50.

Many of the winter visitors to Florida have written to their friends in the cold north of the famous "Drive-in Church," the Pasadena Community Church, near St. Petersburg. They have told of the crowded church with people sitting on benches outside of the building and others who without leaving their cars share in the service by means of electronic equipment. In writing to me about this unique center of religious leadership, a friend commenting on its many workers and its extensive program added, "But as I see it, all centers in the great preaching." A few days later there came to my desk this volume of Dr. Hamilton's sermons. I can report without hesitation that I share in my friend's enthusiasm for this kind of preaching.

Years ago I heard an elderly preacher comment, "There's only one real sermon in the parable of the prodigal son." I wondered then if he was right, and long ago decided that he was not. His statement was brought again to the surface in my memory by the fact that thirteen of the fourteen sermons in this book are based on texts taken from that parable, the fourth, "Remember Who You Are," being the exception. One wonders why Dr. Hamilton did not make it unanimous, although that does not matter in the least.

The use of passages from this great parable as texts is original and thought-provoking. For example, the sermon on "Waste, Want and Worthiness," is headed by the words, ". . . the younger man . . . wasted his substance . . . and he began to be in want. . . ." The title, "What the Dickens is Sin?" is a question asked by a college girl. Its text is, "Father I sinned. . . ." The text for the sermon on "Shattered Dreams" is, "Not many days after the younger son gathered all together, and took his journey. . . ."

In the best sense of the word these sermons are "popular," but they are more than this. They are fundamental, constructive, and inspiring. Those who read this book will be on the lookout for any additional sermons which its author might publish.

L.H.C.

**The Pastor's Hospital Ministry** by Richard K. Young. Broadman Press. 139 pages. $2.50.

Dr. Richard K. Young, Director of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem, has two stated objectives in preparing this practical guidebook for those who engage in visiting the sick in Christ's name.

One objective is "to present to the pastor, as practically as possible, some suggestions for improving his skill in the care of souls as he works in his own local hospital." Secondly, "to stimulate interest in the field of pastoral care in order that more facilities may be provided for training purposes and, consequently more emphasis placed upon the healing ministry of the pastor."

Skillfully, Dr. Young emphasizes that the minister must realize the importance of understanding the interrelatedness of body, mind, and soul, even as Jesus stressed in his ministry.

The relationship and rules of conduct between the minister and hospital personnel is presented along with tested rules for more successful visitation of the sick.

Five chapters are packed with practical suggestions to better equip the minister to perform a more efficient and rewarding visitation ministry. An entire chapter is devoted to a verbatim interview between a patient and counselor with suggestions for better results. The last chapter discusses definite aspects of the pastor's role in ministering to the post-operative patient, the convalescent, and to the bereaved.

H.B.F.

## Education & Youth

**Living With Parents** by Grace Sloan Overton. Broadman Press. 138 pages. $1.50.

An extremely readable book for both adults and teenagers has been prepared by Dr. Grace Sloan Overton, nationally known writer and counselor in the arena of teenage-family relationships.

Studied approach and practical illustrations, told in the conversation of teenagers combine to make this book a practical storehouse for parents, counselors and teenagers.

The book includes topics that vary from frank discussions of the new potential of youth for parenthood, understanding parents, to finding one's place in life.

Chapter headings give a preview of some of the pleasant reading that follows. "Your New Separateness," containing actual accounts of teenagers, who, want to feel free, but still are unable to understand their parents' continued concern. "Your Dating Days and Your Parents," "Your Career and Your Parents," and other vital chapters are filled with helpful material for any concerned with the problems of teenagers.

Dr. Overton, a mother, has served as a college professor for twelve years. At Columbia University and New York University, Dr. Overton taught adolescent psychology. Her professional skill, augmented by capable writing, makes *Living With Parents* a worthy book.

H.B.F.

**Young People's Hebrew History** by Louis Wallis. Philosophical Library. $2.50.

This little volume of 117 pages proposes to be a history of the Hebrews for young people in high school and college. Twenty-five pages contain appendices that tend "to review and reenforce the main text." These appendices are selected from previously published books by the same author.

The reviewer finds difficulty in regarding this book as a history of the Hebrews. It seems to serve as a convenient vehicle for the author to present his own points of view and preconceived ideas on some of the problems of Hebrew history. The author's presuppositions are everywhere in evidence. For example, Mr. Wallis asserts that "Hebrew history was, to a large extent, a series of reactions against economic injustice." (p. 33). This philosophy of history fits well the author's thought patterns, but we must never forget that the Hebrews possess a philosophy of history too. Mr. Wallis does not seem to recognize the presence of an ethical and religious element in Hebrew history produced by the activity of a great and good God in history.

The title of the book is misleading also. The reviewer, writing not only as a teacher in a theological seminary but as one with experience in the pastorate, would have serious misgivings about placing this book in the hands of young people whether on the high school or college level. The book is not clearly written and would create bewilderment


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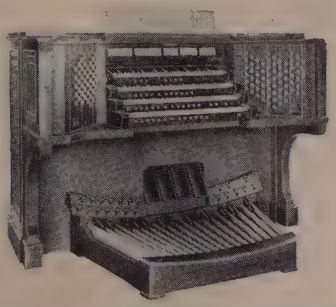

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in the minds of many young people who need first of all to become acquainted with a simple and well-organized construction of biblical history such as may be found in *The Biblical Period* by William Foxwell Albright (a reprint from *The Jews: Their History, Culture and Religion,* edited by Louis Finkelstein, Harper and Brothers, 1949), or in *The Westminster Historical Atlas to the Bible* by Wright and Filson, The Westminster Press, 1945).

The price of the book is prohibitive. *Young People's Hebrew History* will be welcomed only by those who find particularly attractive the points of view represented in previous works by Mr. Wallis.

G.W.F.

## Devotional

**The House of Understanding.** Selections from the writings of Jeremy Taylor by Margaret Gest. University of Pennsylvania Press. 118 pages. $2.75.

It is stange how some books get written. True enough, some of them are assigned by a publisher and often the journeyman's work is most acceptable. But others grow out of love. This is one of the latter. Miss Gest, having discovered the heavy volumes of Taylor's writings, began to look at them more carefully. Caught by the eternal truths found in some of these, she decided to collect bits under sixteen headings. These selections, most of them just a few lines, reveal the heart of this great mystic of three-hundred years ago, so that he comes alive to the reader. Miss Gest also gives a very fine biographical study of Bishop Taylor.

The book itself is excellently printed and bound, so as to be a joy to one. The selections are well spaced on each page with plenty of room in the margins for the reader to make his own notations. This should find many readers if it can be brought to their attention.

H.W.F.

**The Mind of Light** by Sri Aurobindo. E. P. Dutton & Company. 118 pages. $2.75.

These are a series of articles reprinted from his Ashram's Journal on Physical Education, not long before his death in 1950. His disciples say that this small volume gives the gist of his teaching in simple form.

Metaphysics normally are not clear to read and understand. Even with this simple volume that statement still holds true. The opening chapters tell the significance of the care of the physical body, and these are readily understood.

But then the rest of the book deals with terms known only to students of metaphysics. Its heart is in the prediction of a new kind of man, going beyond body and mind to its fullest development in spirit, the Life Divine. Such this reviewer can believe, though not at all because of the argument presented here. Nevertheless, for one trained in the beginnings of such philosophy, or for one who seeks to know something of this noted spiritual leader from India, this volume will be a good introduction.

H.W.F.

## Biography

**The Lord's Horseman** by Umphrey Lee. Abingdon Press. 220 pages. $2.75.

John Wesley is presented in *The Lord's Horseman* as both a religious genius and a man whose actions are colored by the events of his day.

The author, Dr. Umphrey Lee, Chancellor of Southern Methodist University has compiled a book of sound historical facts that capture the imagination of the reader.

The early life of Wesley and his struggle to find peace through good deeds illustrates the theological trends of his youth. Seemingly unimportant events during his sojourn in the American colonies are presented so that the reader can see the forces that finally compelled him to launch out as the spiritual leader of the English people.

His disappointing family life and personal problems entangle, but fail to quench his driving urge to be God's spokesman.

A profitable volume for both those interested in the transitional days of Wesley and those who want the thrilling story of a man compelled to preach, though often caught in the events of daily life.

H.B.F.

## Various Topics

**I Protest** by G. Bromley Oxnam. Harper & Brothers. 185 pages, $2.50.

Bishop Oxnam puts down in book form his experiences during the day and night hearing, July 21, 1953, of the House Un-American Activities Committee. The material for the most part is that contained in the written record of the Committee together with the Methodist's clergyman comments.

The story begins with the Committee collecting information on the allegedly pro-Communist activities of Bishop Oxnam. Through the efforts of the *Washington Post* this file was obtained and publicly refuted by Oxnam who at the same time asked Committee Chairman Harold Velde to correct misinformation contained therein. The matter was of some concern because of the Committee practice of sending this unevaluated collection of newspaper clippings and other data to individuals and organizations who requested it. Strangely enough the Oxnam file contained only

detrimental information and made no reference to the Bishop's position as president of the World Council of Churches, head of a prominent university, and other positions of prominence. The Committee was reluctant to correct its file and this led to the Bishop's request for an open hearing.

Throughout the marthon hearing hundreds of names, dates, and places over a thirty year period were thrown at the Bishop. He is, fortunately, a man who keeps records of all correspondence which made easier his task of answering Committee charges and insinuations. This book will have value for those who want to study first hand the practices of the Committee as viewed by a prominent citizen. It will leave little doubt in the reader's mind that the Committee's purposes are baffling at the very least and its methods sloppy. Congress will probably be dealing with alleged subversion more and more and on the basis of the record so far it would seem that some reorganization is necessary if the end of all this is to resemble justice.

R.A.F.

**What's Cooking** by Jane Kirk. Fleming H. Revell Company. 383 pages. $3.95.

This book will be a boon to the women's societies who plan the meals for the church. Even the best home cooks are puzzled when they are asked to supervise a meal for fifty, seventy-five or one hundred persons. This cook book has been planned for just this occasion. There are menus for covered dish affairs, luncheons, teas, snacks, suppers, desserts, salad dressings, sauces and gravies.

Following the menus there are buying guides for meats, vegetables, baked goods and other items. These will be found most useful. A copy of this book should be available in every church kitchen.

W.H.L.

**Beyond The Hungry Country** by Louise A. Stinetorf. J. B. Lippincott Company. 352 pages. $3.50.

This new novel by the author of *White Witch Country* continues her tales from black Africa. Written in the first person, and more than a little biographical, the author gives us a first class and, somewhat sordid picture of the work of a mission station. In a sense it is a missionary story but it will never be selected as text by the missionary societies. There is somewhat of the touch of Pearl Buck, yet Mrs. Stinetorf's fist and voice are lighter than those of Mrs. Buck. It is delightful for home reading rather than for public discussion in church circles.

W.H.L.


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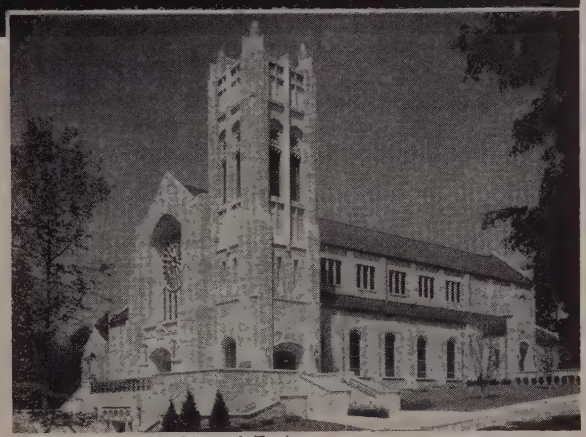

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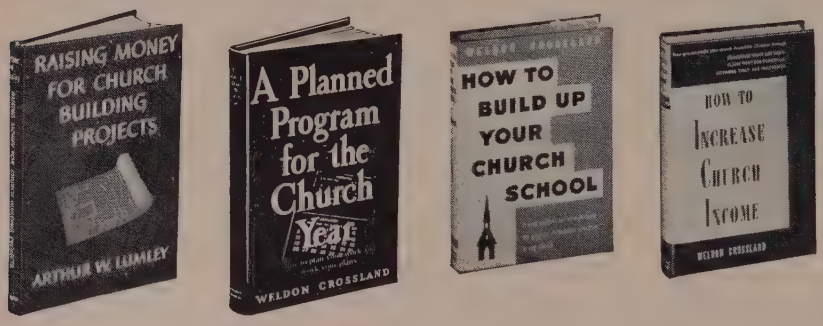
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## Religion in the British Isles

(*From page 20*)

says, "The Chinese Christian Reform Movement, now called the Three-self Patriotic Movement, of the Christian churches in China is a movement to make the Chinese churches completely free from the control and domination of foreign missions to become religious institutions entirely managed by the Chinese Christians themselves. 'Three-self' means self-administration, self-support, and self-propagation. This movement is not anti-foreign nor merely nationalistic. It was started because the Chinese Christians felt that it was meet for the Chinese Church to become completely independent as China emerged from its semi-feudal and semi-colonial status to become a free and strong nation."

The Three-self Patriotic Movement was started in July, 1950, and has now 410,000 adherents, which constitute about two-thirds of the entire Christian population, comprising practically all the denominations and sects in China. The number of adherents is steadily increasing.

The Chinese Christians, like the adherents of all the other religions in new China, enjoy complete religious freedom. This freedom is clearly stated both in the common program and in the new constitution promulgated in September 1954.

The Chinese Church has shown signs of new life since the Three-self Patriotic Movement was started.

In July 1954, an all-China conference of Christian churches was held in Peking. It was attended by 232 representatives from sixty-two denominations, sects, and organizations. The conference pledged its hearty support of the Three-self Patriotic Movement and the delegates achieved a sense of unity never experienced before among Christians in China.

The official organ of the Three-self Patriotic Movement, *Tien Feng* (Heavenly Wind), a weekly, now has eight thousand subscribers and the circulation is steadily increasing.

## Selected Short Sermons

by Earl Riney

To the man who loves his mother, all women are sacred for her sake.

* * *

Deeper even than a mother's love is the love of God for his children.

* * *

Let us not forget kind words this Mother's Day, but make them real and strong by sympathetic deeds.

* * *

Let us thank God for the sweet ministries of motherhood in human life.

* * *

The mother love is like God's love: He loves us not because we are lovable, but because it is his nature to love and because we are his children.

* * *

The heart of our nation is softened, and sympathy, sensibility and true greatness are promoted by our observance of a National Memorial Day.

* * *

Memorial Day Flowers—Tradition has it that after the last battle of the Stuarts there sprang up to mark the spot on Culloden Moor a single little blue flower, unknown in the region before; the natives called it the "Flower of Culloden," because it sprang from the soil made sacred and rich with the blood of their kin.

* * *

This annual tribute of flowers on Memorial Day is certainly a very beautiful custom and one we hope will never cease to be observed; it will not affect the dead, but it will greatly affect and bless the living.

* * *

May pastors and Sunday school teachers put upon the girls of our churches the awe of their future motherhood; that they may preserve their bodies and minds in purity and strength for the holy task to which the future may summon them.


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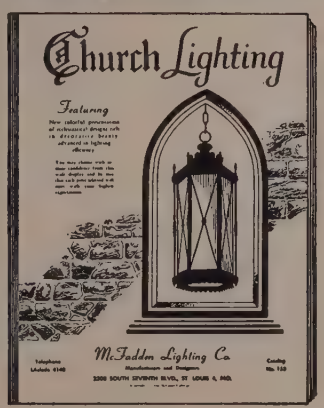


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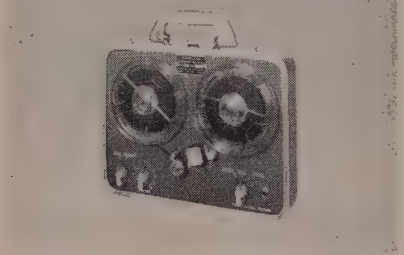

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# Broadening Literary Horizons

## Reviews of Fiction and Biography of interest to Ministers

James R. Uhlinger*

***LOVE IS ETERNAL*** **by Irving Stone. Doubleday & Company, Inc. $3.95.**

Every minister and his church people should read this warm, human account of the family life of Abe and Mary Todd Lincoln. It is one book that really deserves to be at the top of the best-seller fiction list.

This is fictionalized biography in one of its best forms. The historic personages and scenes come to life in brilliant color and credible conversations. From wistful shyness in youth to melancholy pathos in the dark days of war, the story gives Old Abe another deft interpretation that adds to the luster of the Great American.

Don't miss this book.

***OUR MRS. MEIGS*** **by Elizabeth Corbett. J. B. Lippincott Co. $3.95.**

Three novels and several stories of the imaginary Caroline Meigs have been compressed into this new volume. For life and vitality (of a sort) it is hard to surpass *Our Mrs. Meigs.*

The regret is that so interesting a person had so little in her life to interest her beyond a bridge table. She represents a generation of casually good women whom the church has missed entirely.

***AND GOD CAUGHT AN EEL*** **by Ethel Blaisdell. Coward-McCann, Inc. $3.50.**

The Reverend Charles Thurber served as chaplain of Seamen's Bethel in New Bedford, Massachusetts, most of his life. Sixty-four years he gave to the Methodist ministry, and now at ninety he tells the tales of the sea and the whalers that he knows so well.

The current rash of books on whaling is complimented by the actual account of the church's ministry to the men of the sea. Though much is lacking in finesse, the story is real.

***SEASONED WITH SALT*** **by Mary Travis Arny. Westminster Press. $3.50.**

"Tongueslip" is the home of the Travis family, Methodist minister in Montclair, New Jersey. Done in the style of the Galbreth *Cheaper-by-the-Dozen* family, the adventures are hilarious, to say the least.

Preachers' families will enjoy *Seasoned With Salt* for family reading. In fact, anyone who has ever been in or near a parsonage will read it with glee. One sample, "Dad filled out the death certificate by mistake to read:

Officiating clergyman—angina pectoris

Cause of death—Rev. Thomas Travis."

Well, you must know Dad and the Duchess for yourself.

***THE WORCESTER ACCOUNT*** **by S. N. Behrman. Random House. $3.50.**

Living in Worcester as I do, *The Worcester Account* is like the city's yesterday coming to life again. The distinguished Broadway dramatist narrates his boyhood in the Jewish section among the three-deckers for which the city was noted.

Published originally in the *New Yorker* magazine, these vignettes of a day that is gone forever are serene and tender. The religious consciousness of a growing Jewish lad is particularly impressive, as are the cus-

*Wesley Methodist Church, Worcester, Massachusetts

toms and mores of his people. Though conversation is sparse, the people stand out like a rainbow in a stormy sky.

***JAMES FREEMAN CLARKE*** **by Arthur S. Bolster, Jr. Beacon Press. $4.50.**

"Disciple to Advancing Truth" subtitles the excellent biography of one of the leaders in the flowering of New England. As a Transcendentalist, he was also a reformer-preacher and a man of learning.

Those of mature years will recall his *Ten Great Religions,* but few know that he was the first ordained minister who dared to lecture on comparative religion. The minister's study will do well to include this volume.

***THE NATURE OF PREJUDICE*** **by Gordon W. Allport. Beacon Press. $7.00.**

Dr. Allport, professor of psychology at Harvard, here offers the most illuminating and comprehensive study of prejudice printed to date. The material is massive, the scholarship is thorough. America needs this study in an hour when freedom and liberty are being shackled.

Whole sections are devoted to the subjects of "preferential thinking," "group differences," "sociocultural factors," "acquiring prejudice," "dynamics of prejudice," "character structure," and "reducing group tension." Under "religion and prejudice" the paradoxical role of religion in both making and unmaking prejudice is skillfully presented. Best of all, it is readable.

***FIFTY YEARS IN CHINA*** **by John Leighton Stuart. Random House. $5.00.**

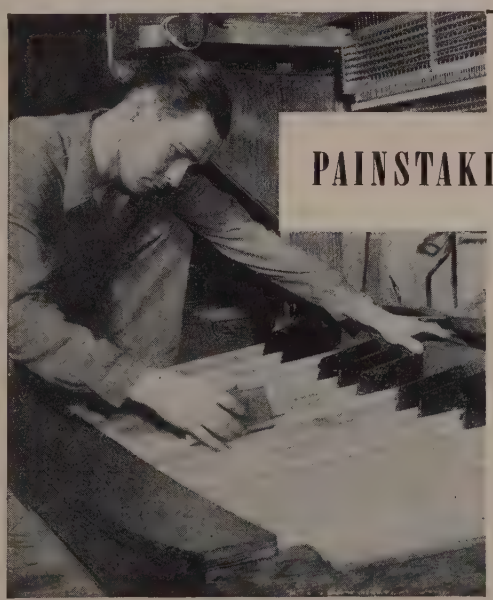
Fifty years of educational missionary labor in China, culminating in the founding of Yenching University, and later a decade of service as ambassador make memorable material for these personal memoirs. This is the story of what Dr. Stuart saw and did in the fateful years of China's revolution and Communism's coming. Ministers will be interested in a Christian's view of it all.

***AROUND INDIA*** **by John Seymour. John Day. $4.95.**

The year of the mission study on India adds another resource book of friendly sights and insights here, there, and everywhere in a land of fascinating contrasts. Author Seymour is an Englishman who covered the land rather thoroughly in 1950 and 52. Chapters on the Syrian Christians from the days of St. Thomas and the White Jews who arrived centuries before Christ are informative.

***INDIANS OF THE PLAINS*** **by Robert H. Lowie. McGraw-Hill Book Co. $4.75.**

As the first in a series of anthropological handbooks, *Indians of the Plains* sets a high standard of illustration and commentary. Two hundred pictures reinforce the information on all phases of Indian life and culture for the serious student.

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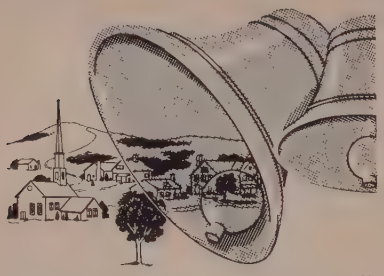

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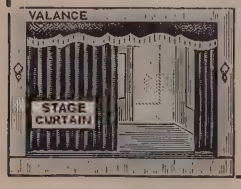


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## Architectural Guild Comes of Age

(*From page 9*)

time some denominations had established architectural bureaus which served their own churches. The united efforts helped to get across the idea that the churches of America were very seriously in need of buildings to house the seven day a week programs which many of them had adopted.

At present, the plan is to have one regional convention each year. To this convention are invited architects, churchmen, especially those who have a relation to church building or church extension, editors, and local pastors and committees. The author has attended the last four. Each year the program has improved and the attendance has grown. For several years trade houses have been invited to use space to display their merchandise.

The February meeting in Cincinnati was the best in all respects. It had a carefully prepared program. The hotel facilities in the Netherland Plaza Hotel were adequate, the attendance was good. The response was splendid. Much of the credit for this must go to the Cincinnati chapter of the American Institute of Architects.

### Some of the Features

Roughly, there were four sections to the organization. 1) The program; 2) the tours; 3) the architects' exhibits; 4) the craft exhibits.

Since the guild is a separate organization from the Bureau of Church Building, the program sessions were devoted to the annual meetings of the two organizations. The guild had its election of officers. Edward F. Jansson, long known because of his association with the Building Bureau of the Methodist Church, was elected president to succeed Arland A. Dirlam of Boston, who had served the guild for two years.

The first evening session was given to a delicious satire on "The Headaches of a Building Committee." It was announced as a realistic demonstration. It certainly was that, to which a little of the burlesque had been added.

The public sessions were mostly in the form of open forums. They dealt with several phases of the problem. The churchmen had the opportunity to get their points of view before the architects, and the architects had the same opportunity to present their opinions to the churchmen. The luncheon and dinner speakers were mostly from the church, and they presented the Christian concept of church architecture. Notable among these presentations were the opening luncheon address of Lynn J. Radcliffe, minister of the Hyde Park Community Methodist Church, Cincinnati, who spoke on "The Good, the Beautiful, the True," and that of the speaker at the annual banquet, George D. Heaton, pastor of Myers Park Baptist Church, Charlotte, North Carolina, who gave an inspirational concept of church building.

I think that we should also mention the skit put on by three of the charter members and past presidents of the guild, A. Hensel Fink, William Heyl Thompson, and T. Norman Mansell, all of Philadelphia. Under the title of "Old Presidents Never Die," they gave graphic, ribbing interpretations of the accepted ethics of the architectural profession, with applesauce dressing.

Judging by comments I heard, the most valuable session was given to a discussion on "Building for Education." In this, representatives of the churches showed the need of adequate space for educational programs. Here definitely, is a most vital part of present day church construction. It is the part more often muffed by architects than any other. Few denominations have brought their buildings up to the standards of their educational material.

One feature of the program should be mentioned. That is the Elbert M. Conover Award. This is given each year to the individual who has made what is considered as the outstanding contribution to good church building. The award this year went to Dr. Clarence M. Hall, the lay editor of *Christian Herald*. Thus public recognition was

made for the contribution of the *Christian Herald* during the past two years.

### The Tours

During the past several years one feature of the programs has been the tours to interesting churches. Two such tours were provided in the 1955 program. Each took the afternoon. They were by chartered busses, stopping at churches of interest. Some were revered because of their style; others were of interest because they were new; but all were interesting and they drew most of the conventioners. Four large busses were necessary for each of the two tours offered.

The tours offered an opportunity for discussing church design, equipment, and decoration with kindred spirits. It is possible that more new friends were made through the informality of the tours than in any other single way.

### The Architects' Exhibits

All architects interested were invited to bring pictures, or models, of some of their churches for public exhibit. To increase the interest they were rated by a competent judge of churches. Awards were offered by the guild for designs under three classifications.

Class number one is for churches with a seating capacity of less than three hundred; class number two is for churches of more than three hundred capacity; class number three is for hypothetical churches which have not been completed with no limitations as to size.

In this respect the 1955 meeting seemed less satisfactory than some of the others I have attended. Plans for large churches were definitely lacking. Also, few of the plans submitted provided satisfactory educational space. The great majority of the exhibits were of smaller churches which concentrated on the worship unit, but neglected other functional features. Most of the churches presented were contemporary in style; there was a definite lack of the traditional. Just why this particular exhibit was so one-sided, I do not

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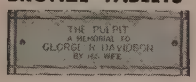


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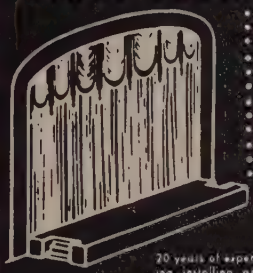

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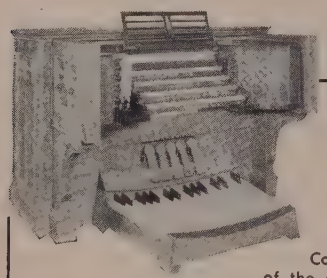

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know. Perhaps the late mailing of the notices of the meeting accounts for the few exhibits.

*Less Than 300 Capacity*

First Award: Saint George's Episcopal Church, Durlan, New Hampshire. Architect: John A. Carter, Nashua, New Hampshire.

Second Award: Saint Bernard Methodist Church, Chalmette, Louisiana. Architect: Dinwiddie, Lawrence & Saunders, New Orleans.

Third Award: The Church of the Holy Nativity, Honolulu, Hawaii. Architect: Law & Wilson, Honolulu.

*Over 300 Capacity*

No first, second or third awards given. The following churches received honorable mention.

Chapelwood Methodist Church, Houston, Texas. Architect: Hamilton Brown, Houston, Texas.

Emmaus First Lutheran Church, Alhambra, California. Architect: Oliver Heaton, Pasadena, California.

Saint Luke's Methodist Church, San Antonio, Texas. Architect: Henry Steinbomer, San Antonio, Texas.

*Hypothetical Churches*

First Award: Grace Lutheran Church, Teaneck, New Jersey. Designer: Paul Schweiker, director of Yale University's School of Architecture.

Second Award: First Baptist Church, Everett, Washington. Designer: Robert L. Durham, Seattle, Washington.

Third Award: Saint Mark's Chapel, Stoors, Connecticut. Designer: Huntington & Darbee, Hartford, Connecticut.

The architectural exhibits would have been improved both in quantity and quality if an effort had been made to interest architects who are known to favor traditional designing and, also, those who have had experience in the planning of educational rooms in keeping with the current denominational suggestions.

### The Trade Exhibits

There were more trade exhibits at this meeting than at any previous one. In a way the exhibition hall looked like a meeting of *Church Management* advertisers. We are showing pictures of the displays of our advertisers in these pages.

I have the feeling that the possibilities of these exhibits have not been developed to the fullest. The exhibitors wish to have their products viewed by architects and visiting churchmen. The meeting of the architectural guild will never offer a mass media for advertising. But it does bring together a selective group with a 100% interest in church building.

Some of the exhibitors felt that the space allotted to them was unfavorable. While they were on the same floor as the meeting room and the architects' exhibits, the location was some distance away, and other luncheon and dinner meetings created a bad traffic situation for visitors. They had to search out the location. Then, because of other gatherings much closer to the exhibits than the program hall, exhibitors, themselves, found it difficult to recognize the members of the architectural conference.

A little architectural skill in arranging the floor would have been appreciated by those who displayed their wares. The exhibits, themselves, were good as the reader will feel when he studies the pictures in this issue.

We anticipate the publication of some of the addresses of the convention in later issues of *Church Management*. We would, also, urge readers who are planning to build, or who are interested in ecclesiastical architecture, to watch for announcements of the 1956 meeting of the guild and plan to attend the convention if it is conveniently near your community. Laymen who are serving on building or survey committees will, also, find it most helpful.

---

Prayer is the greatest force in the world, and to use it regularly, confidently, and sincerely will give you the strength to rise above your trouble and live a peaceful life in the middle of the chaos of your existence.

---

Strong, pure and happy thoughts build up the mind, body and personality.

---

We cannot make a crook an honest man by believing that he is honest; but we can give him a great desire to be honest by showing him that we want to have faith in him.

## Christian Charity In Action

(*From page 15*)

board (council) representative. A wheelchair was the first purchase.

Today, ten years later, the investment in sickroom equipment and services is more than $10,000. This includes thirty-nine hospital beds, more than seven dozen different types of crutches, three dozen wheel chairs, metal walkers, wooden walkers from the Tell City Chair Company, rubber sheets, and numerous miscellaneous items such as bed pans, bed trays, urinals, and the like. The most recent major purchases are a modern type oxygen tent with the modern refrigeration facilities placed in the local hospital and a modern "lift" for an elderly blind woman with a broken hip.

Trained personnel are also provided for home patients. These people are called "patient helpers" and go wherever and whenever they are needed to assist in the actual home care of the patient and in teaching others in the home to care for the patient in approved hospital procedures.

Financially, last year's total of $3,268.99 came to the sickroom equipment fund through gifts of appreciation and through the Evangelical Benevolent Memorial Fund. These donations averaged between one and two dollars. The gifts of appreciation are given by folks using the equipment from time to time. There is never any charge or suggestion that payment must be made for the use of the equipment.

Donations to the Evangelical Benevolent Fund are received in this manner. Cards and envelopes are left in funeral homes throughout the locality. The card goes to the family of the deceased and does not reveal the amount of the donation: the envelope with name of donor, name of deceased, and amount of money given goes to the church fund.

Each week the church bulletin carries the names of the deceased, and the names of the donors. Designated amounts of money are not published. The actual cash record

David Nuetzel, a spastic from birth, is learning to walk by using a metal walker owned by the church.

is kept only by the church in a simple record book. It is recorded in the church record book in the manner below:

GIVEN IN MEMORY OF
MRS. JOHN DOE

| | |
|---|---|
| Mary Doe | $1.00 |
| Alice Doe | $2.00 |
| John Smith | $1.25 |

GIFT OF APPRECIATION

| | |
|---|---|
| Mary Smith | $4.00 |

Another record ledger keeps the amount of expenditures for additional equipment purchased. At various times, the difference between the total amount received in the Memorial Fund gifts and gifts of appreciation, and the total amount of expenditures for additional equipment purchased, gives the amount of cash balance on hand available for more investments in equipment. Record keeping is very simple, requires very little time.

Records on the equipment in use are equally simple and require little time. Simple filing cards are kept and recorded in the manner indicated below:

NAME OF PERSON
RECEIVING EQUIPMENT
Address of Person — Date
Name of Item or Items — Obtained
(Space for Date Item Is Returned)

These cards are filed alphabetically. When a call comes in for an item, such as a wheel chair, and all of the wheel chairs are out, the first step is to contact some of the persons who obtained a wheel chair


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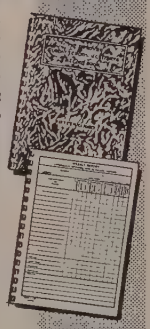

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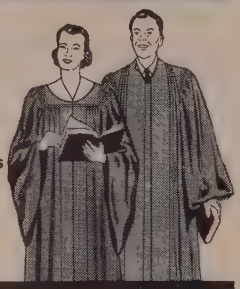

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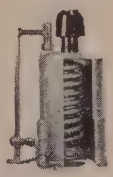

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two or three years ago. Usually this is done by telephone call or a postal card with the simple inquiry if the item is still in use. If the item is still being used, and sufficient cash is on hand, the fund purchases another one.

The poorest return is on crutches. They are simply too easy to put away in a closet. Occasionally, an item is damaged through carelessness or neglect. But this happens very seldom. All mattresses are loaned complete with plastic covers and rubber sheets. This has almost eliminated damage on mattresses.

Many items are loaned out for long periods of time. But with the exception of a few pairs of crutches, *all items are returned.*

Equipment is in use throughout southern Indiana and in many other states. Recently a pair of crutches was returned from Colorado. A wheel chair is in use in North Carolina. A walker was returned from New York.

Memorial Fund contributions come from all over. During the past years numerous contributions have come from almost every state in the union from relatives and friends of local folks.

Visiting homes of persons using the equipment is spiritually gratifying. Through the use of this equipment literally hundreds are enabled to lead a near-normal and useful life. The expense of purchasing these needed items, or even the rental for long months, would prove an impossible financial burden for these families with heavy additional medical care expenses.

In one home a young mother, a polio victim paralized in both legs, was caring for her home and four small children unaided with the use of a wheel chair and other mechanical devices from the hospital equipment plan. Without that equipment, which could not have been afforded otherwise, she would have been a complete invalid with the mental frustration of feeling useless. Her children would have been in relatives' homes. Full-time care for herself and her home would have been necessary.

The small store-room shows the variety of equipment. Standing is Walter Raess, custodian.

In another home a young child, spastic from birth, was using the equipment on a rehabilitation plan. The equipment made the home care easy for his mother, enabled the child to attend school and church. He was learning to walk with the aid of a metal walker from the church sickroom equipment plan.

Not long ago, an elderly blind woman fell, resulting in a broken hip. She was a large woman and home care by her daughter seemed impossible. Yet long hospital care seemed equally out of the question. The Memorial Fund purchased a "lift" which lifts the woman mechanically from her bed, carries her throughout her home, to the table, the bathroom, and thus relieves long hours in bed. Her gratitude was heart-warming.

A young soldier had spent many months overseas. His entire family had counted many months on a family Christmas together. The young man was seriously injured in an auto wreck. The only condition for release from the hospital for Christmas at home was to have complete hospital equipment for home care. The Memorial Fund committee went into prompt action. Complete equipment was taken to his home. The young soldier and his family had a happy Christmas together instead of a lonely, sad, separated holiday.

These are only a few examples of the results of this sickroom equipment and Christian charity in action. Many, many other instances can be told to indicate the urgent need for this kind of service provided by churches everywhere.

Reverend Lippert advised, "Do not hesitate to start such a living memorial fund for a hospital equipment plan. Even when there are similar services available in your locality, the need is so great that your fund will fill a great essential spiritual need and service. If you have other memorial funds, a fund for sickroom equipment will still be successful and useful.

"Just start it and it will grow. I would advise you to have five hundred dollars to start the plan. A wheel chair costs more than one hundred dollars, so you can see that the five hundred is necessary for a beginning.

"Also, be sure to start with sufficient storage space. That is our only problem, or shortage of storage space. We allocated one small room in the beginning. We've extended to use part of the parsonage two-car garage. The Memorial Fund committee is giving full support to the expansion of the Sunday school facilities which will give us adequate storage space. If one-half of our equipment were returned at one time, I don't know what we would do with it!

"I would not advise the use of the magazine subscription plan for obtaining equipment. Generally, when a person buys a four-dollar subscription—and quite often they buy only to help the project—your fund does not receive more than one dollar of that total amount. Most persons would rather give directly to the fund. A magazine subscription plan usually includes a house-to-house canvass of your locality. If this is true, just plan a house-to-house canvass of your locality for the fund. Do not worry about denominational lines. Just appeal to every home. Appeal directly to your own congregation for support. You will have far more money to start your plan than by magazine subscriptions.

"Do not wory about the objections of local florists in regard to the Living Memorial Fund. Here, we have the florists' support, approval, and cooperation. Actually, it is no competition to the florist, because the average donation is around one dollar. Those wishing to buy flowers do so. Many send the cards to the family and the donation to the fund in substitution for the regular sympathy card. Funeral homes are also very cooperative.

"I cannot over-stress the simplicity of the plan. There is no reason why this same plan cannot be duplicated everywhere. With a direct appeal to your own church and a house-to-house canvass of your community, you'll have the initial cash to begin. A committee set up to handle the purchases and the simple record-keeping solve the rest of the administration problems. Sufficient storage space can be solved. You'll sow daily seeds of Christian charity with a harvest beyond all description."

## The Family Closes Ranks

(*From page 16*)

entations and discussions on seeking a living faith for today. The adults who sponsored the retreat were disappointed in several instances that the ideas of Jesus that pointed to cooperation, to self-control, to respect for the feelings of others, were totally disregarded. Somewhere along the line, in these instances, you as parents, and we as church leaders, have failed. Somewhere our young people have failed to live up to the best that is within them, to have the courage to live what they know is right.

The home is primary basic unit and it is there that success or failure weighs most heavily. Sometimes the seeds for failure in the home are sown from the very beginning of a marriage. Most weddings these days are planned for a beautiful occasion, and quite a bit of money, time, and effort go into them. They are planned out to the smallest detail, but often, not enough time is spent in preparing the couple for a long and happy life together. How much


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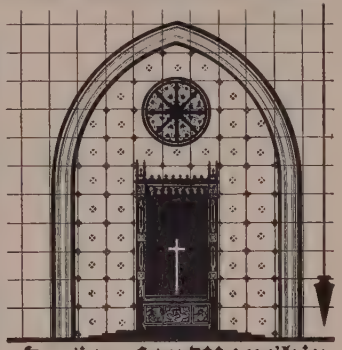
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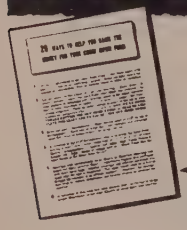
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of a common outlook on life do you have? What is your real personal religious faith? What is your attitude toward sex life, toward money? How much preparation has gone into these important matters that will be vital for the rest of your life?

Is the home life developed from the beginning, so that at the end of a long and frustrating day the members return home, or do they merely come back? When the children are born, is the mother really a mother, and the father really a father? Is the mother unselfish, does she understand that she cradles a soul as well as a body in her child? Does she understand patience, Christian self-sacrificing love, and the love her own mother had, or should have had, for her? Does the father understand that his child needs more than shoes, dancing lessons, and bread in order to grow? A man and a woman are never truly mother and father when they refer to their children as "brats," and who think of them as interfering with their own selfish and fleeting pleasure.

"If you were choosing someone you had to trust to educate your children, to teach them good citizenship, and to bring them to Christ, would you, could you conscientiously choose yourself?" (Frederick Roblee, *Make Room for Love*)

For you and for me to close ranks in our family will mean two things: first, that we have the desire to take a critical self-inquiry into our present family situation. If we do not know where our youngsters are at all times, maybe we are forcing them to make choices that they are not yet ready to make. If we spend primary time away from the family, and leave it with secondary time, we need to re-study our own interest and involvements. Maybe the home should take the lead in encouraging home-based recreation for our children and their friends.

The second requirement to close ranks in the family, to bring security and a satisfaction that we have not had, is to study the teachings of Jesus and what they mean to us. "Then he took a little child, set it among them, and putting his arms round it said to them, 'Whoever receives one of these little ones in my name receives me, and whoever receives me receives not me but him who sent me.'" (Mark 9:36-37) Jesus taught that the family can develop through his teachings of faith, of prayer, of generous giving, of respect for human personality, of a mature and secure person that some day will leave his father and his mother and cleave unto his wife. Many of the seeds that are now being reaped in the harvest of divorce, delinquency, insecurity, and disrespect for people were sown in someone's family a generation ago.

Saint Paul and Jesus grouped the basic concept of all this in the word *love*. Christian love is the foundation. Christian love is the cement, the discipline, the habit that keeps a family marching in close order drill over the rough spots of choice and circumstance, through the night of despair and of misfortune, and also through the joys of success and victories.

Christian love, that love over and above filial relationship and over and above erotic enjoyment; Christian love suffers long; it is kind, it is patient, it is not puffed up; it is adhered to because it is the will of God.

Wheaton Dudley has paraphrased Saint Paul's great Chapter 13 of I Corinthians for use in the family.

> Though I speak about children in the lingo of Gesell, Ilg, and Spock, but do not truly love them, I am as futile as a radio commercial and as boring as a soap opera. Although I give every material advantage to the poor darlings, and give my patience until I am "burned up" but don't really love them, I get no thanks for my efforts. Truly loving parents don't berate their children, but put up with mistakes, believe the best of them, have great dreams for their future, and are the last to give up hope of their becoming mature, creative personalities. Now I know only a fraction of my child's personality, but some day, I shall know him fully, somewhat as I must be known and understood

by God. Now abides three great capacities of the human spirit: faith in the future, hope in the significance of the past, and love, a creative companionship in the present—the greatest of these is love.

(Robert W. Burns, *The Foundation of a Christian Home*)

Christian love knows no bounds. Rufus Jones tells a delightful story of a blacksmith in a Maine village who was in love with the tallest and fairest girl in the village, but who did not dare tell her of his love for many years. One day the girl came into the shop to get something made. She was so appreciative of his work that he got up the courage to tell of his love and he proposed to her. She accepted him on the spot and in his joy he jumped up on the anvil and kissed her. Then he suggested that they take a walk. After a suitable time, he asked if he might kiss her again, but she refused. "Not here in public," she protested. "Well then," said the blacksmith, "if there isn't going to be any more kissing, I am not going to carry this anvil any farther."

There is many an anvil to be carried in our home life: daily tasks, disappointments, illness, old age, death, worries, and cares. If the anvil is carried nobly for the joys and pleasures that it makes possible, someday the anvil will be dropped and the home is doomed to fall apart. If the home is built upon and surrounded by Christian love that is not irritable or resentful or holding out for rights or justice, then that love can bear all things.

There are encouraging parts of a family's closing ranks. Several of our families resolved at this past Easter season to begin daily family Bible reading and prayers, and regular grace at meals. These particular instances have been rewarding, as some families, when they started their search, found prayer suggestions in *Presbyterian Life* and in the church school curriculum. Parents and children are finding meaningful devotional material to share with the family. As husbands we are fortunate to have a wife to keep us on the track once a decision has been made to have regular family Bible reading. It is difficult, but aren't the children worth it?

Church family dinners are fun and also bring together the family and the families in a spirit of Christian fellowship. Parents are becoming interested in giving themselves to help in church and scouting affairs where efforts are being made to work creatively with our children and youth. Our Women's Society groups are studying the Bible. Some ladies have admitted that they are really studying the Bible for the first time in many years. Parents, also, are finding even greater satisfaction in relationships with their adult children. Often lesions of long standing are healed as parents and children find a closer bond of family life.

In the West Riding of Yorkshire in England on the rolling grounds of Fountains Abbey, is a home, Fountains Hall. It once rang to the shouts of two children. They were called upon at the ages of eighteen and nineteen to take part in World War II. The girl, Elizabeth, at eighteen, and the boy, Charles, at nineteen, died in active military duty. There is a new stained glass window in the entrance hall to their memory. Carved in the stone below are words of service, of sacrifice, and of love. These words are, "When you go home tell them of us and say, 'For your tomorrow, we gave our today.'" (Based on *The Rotarian*)

Parents, children, you are challenged and encouraged to close your ranks as a family, and in Christian love and concern to experience a glorious living that comes only from God through Christ. That is a glorious living that will someday be judged in the sight of God himself. Jesus said, "Suffer the little children to come unto me and forbid them not, neither obstruct their growth or training for such is the Kingdom of Heaven."

We need to develop and to strengthen a relationship that is vital and that will be important as long as we live. In the name of Christ our master, let us begin.

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Audio Visual Aid

(*From page 35*)

# The Religious News Program

Glenn C. Carlson*

RADIO news programs rate close to the top of listener-interest surveys. Listeners will tune out devotional programs, but religious news will hold their attention. This broad audience appeal cannot be overestimated. The average radio station likes this type of religious program, too, and is likely to give it better air time.

And don't forget the simplicity of production. No cast or musicians, just an announcer and script. And this type of program can draw on outside resources. If the local church council doesn't have time to complete a weekly script, national religious news bureaus provide up-to-the-minute scripts at nominal fees.

For the locally written newscast, some of the sources are daily newspapers, weekly magazines, the station's teletype (the station will save religious news if you ask for it), denominational mailing lists, religious news bureaus, and local news from the council of churches or individual ministers.

Don't forget to include local news! Not the usual church announcements and "who's preaching where," but newsworthy happenings. For example, when a denominational officer comes to town with important things to say, that's news.

Always find some place for humor in your program. Sound as if you enjoy telling a story, perhaps by a smile (your listeners know when you smile) or a chuckle. Try to close with a story on the humorous side.

Feature-stories with great human interest are vital. They hold attention. News with a national and international flavor is your main stock in trade.

Be careful of long, wordy sentences. If possible, use only one idea per sentence and only about 17-25 words to explain it. Keep the sentences simple and don't begin with a qualifying phrase, such as "Due to his bad health over a period of 15 years which became worse after an attack of pneumonia brought on as he viewed the parade downtown, Dr. Jones died."

Incomplete sentences are permissible. People talk that way, and radio copy is for the ear. Avoid big words. "Magician" is better than "prestidigitator"; "standard" than "criterion."

As you write, talk it out; you'll hear how it sounds. Put contractions in your copy. A newsscript isn't a literary work. It's designed for the ear.

Phoneticize difficult words when writing manuscripts. "TIE-GOO" is much easier to pronounce than Taegu, Korea. Beware of long quotations. Whole paragraphs of a quotation saves writing time but bores the listener. Boil it down or give a brief quote epitomizing the whole. When you include the name of a speaker or source put it at the beginning. Don't say, " 'Society must help prisoners see that the penal system need not be hopeless,' Editor John Jones said."

Put everything in the present tense, if possible. It's fresh and immediate. If the Mayor issued a proclamation yesterday, it's not, "The Mayor *said*," but "The Mayor *says*." Try to open each story with some attention-arresting sentence. "The New York State legislature finds itself with a hot potato on its hands," will get more attention than launching immediately into the crux of the story. Don't cover "who, what, when, why, where" in the first sentence as in newspaper writing.

At the top of each story put a "slug" or caption to identify it, e.g. a story about a fire at the Methodist Church might read at the top "CHURCH FIRE." If a story continues over onto the next page, put MORE at the bottom of the page. Round off large numbers when preciseness is unnecessary. A church

*Church Broadcasting Associates, San Anselmo, California

membership of 2830 is better read as "28-hundred" or "almost three-thousand."

Most stories should be short. There's no rule, but the longer your story the slower the pace, and chances are you're using too many words instead of coming to the point.

Don't worry about a good voice. Relax and let your personality shine through the microphone. Some of America's best known newscasters have poor voices. Think of an audience of one for greatest effectiveness. It's a personal visit in a home, not a public speech. Be conversational, not preachy.

If it helps, mark your script with anything that makes you quickly see an emphasis, a slow-down, or the like. Be sure you've read the script several times aloud before going on the air to be familiar with the stories and pronunciations. Substitute synonyms for words persistently difficult to pronounce. Keep your voice interesting and flexible by varying speed, pitch, and tone. Use a style of delivery appropriate to the story. A breezy attitude for the humorous story and one of gravity (not the sadness of emotionalism) for a report on tragedy.

Be familiar with the hand signals. An index finger drawn across the throat means for the engineer to cut your mike; a handy gesture if you have to cough. The index finger directed at the microphone asks the engineer to turn it on.

A warm, friendly enthusiasm shows you're anxious to inform. Beware of the preachers' "holy tone."

Time your script before going on the air. After a few months you'll know how many words you read per minute and can count the number of lines to determine the timing. Backtime the last part, especially. Know how long it takes for the last couple of stories and mark down the time you should begin them. Then when you reach that time in the program, end as smoothly as possible whatever story you're reading and go into the part that's been backtimed. You'll finish right on the button.

# One Music

Orva Lee Ice*

ONE of Grimm's fairy tales tells the fable of a donkey, a dog, a cat, and a rooster who were making a journey together. At the end of a long day they found themselves tired and hungry. They came to what appeared to be a deserted farm house, but soon discovered there was a light in the house. Looking in they saw a band of robbers who were feasting themselves. This made them hungrier than ever, but not one of them alone was strong enough to drive out the thieves. They counseled together as to what might be done and decided to act together. So the donkey put his front feet on the window sill, the dog bounded upon the back of the donkey, the cat sprang to the back of the dog, and the rooster perched himself on the head of the cat. At a given signal they all began to make music in their own ways. The donkey brayed, the dog barked, the cat mewed, and the rooster crowed. The robbers having never heard such sounds before, were so frightened they ran out of the house and into the forest. The food was left, the house was emptied of its robbers and the hungry animals had a feast.

The household of the world is often being exploited by evil men, feasting upon the things that should belong to the good and the true. Peace and good will are being destroyed.

To make the parable complete, if each racial, social, and religious group would work together, each in his own way, instead of quarreling and fighting among themselves, perhaps we could rid the world household of its thieves and robbers.

*Minister, Calvary Baptist Church, Minneapolis, Minnesota.

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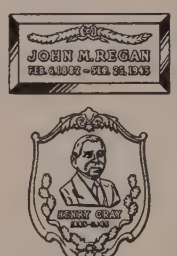


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## Resilient Flooring

(*From page 11*)

manufacturers of the resilient flooring are the best to use. These cleaners do not contain gasoline, oils, benzine, or naptha.

The cleaner should be dissolved in lukewarm water, not scalding. And to scrub the floor, a floor machine with a stiff bristle brush is the best for soil and wax removal. To remove stubborn dirt and wax, the experts suggest the use of a No. 1 or No. 2 steel wool pad under the brush. Suds should be squeegeed and the floor rinsed well with clear water.

Proper waxing is the key to long wear and good appearance for several reasons. First, the film of wax prevents surface dirt from being ground into the floor. Secondly, it helps the floor retain normal moisture and in that way reduces the likelihood of cracking or chipping; and finally, it takes the wear thus protecting the floor itself.

### Spread Thin

The benefits of waxing are greater if the mistake of applying the wax in a thick, gummy coat is avoided. It should be spread on so thin that a person may wonder how it can protect the surface at all. When the coating is too thick, the top of the film hardens, but the wax underneath remains soft. Such a deposit of wax catches dirt and gives very little protection to the floor, and can be a main cause of slippery floors.

The approved method for the application of wax is with a lambs wool applicator or splasher mop in a back-and-forth manner over the floor. This method avoids erratic deposits of thick wax.

Ideal for resilient flooring is a water-emulsion whose solids are better than eighty per cent No. 1 carnauba wax, which dries to a hard lustrous finish.

It is important that a drying time be allowed after each coat is applied. The minimum time is one hour. When a second coat is applied immediately, the result is the same as if one thick coat were applied.

*Photograph by the Armstrong Cork Company*

FLOOR MAINTENANCE MACHINE

Many churches have their maintenance men use automatic buffers like this one to give added luster to their resilient floors. Waxing and polishing prevents dirt from being ground into resilient floors. Waxing also helps the floor retain normal moisture and in that way reduces the likelihood of cracking or chipping.

---

Frequency of complete treatment —scrubbing, waxing, and polishing— depends upon the quality of the wax, maintenance, and the traffic the floor receives. For most church floors, when a good quality wax is selected, two coats of wax applied two or three times a year are sufficient, but in exits and entrance ways and areas where the foot traffic is excessively heavy, more wax may be required. Some church administrators set up flexible schedules for their churches, prescribing, for example, a complete treatment every eight weeks.

Indentation of the floor by heavy tables and chairs can be prevented by plastic flat-bottomed furniture rests. These rests spread the weight of the furniture over a large area.

### Specific Instructions

Linoleum, Linotile: Sweep daily with soft cotton brush properly treated with highly refined dressing, using a wax-base sweeping compound. Avoid sweeping compounds of oils and sand. Wash only when necessary. Then use a standard, liquid-type cleaner. For waxing use a water-emulsion, self-polishing wax, two thin coats applied with a lambs wool applicator or splasher mop in a back-and-forth manner. Allow minimum drying time of one hour after each coat. Never use a solvent-type wax or paste waxes containing oil or grease. Do not use permanent finishes such as paint, varnish, shellac, lacquer, or waxes containing these improper materials. Use furniture rests.

Asphalt Tile: The same as linoleum.

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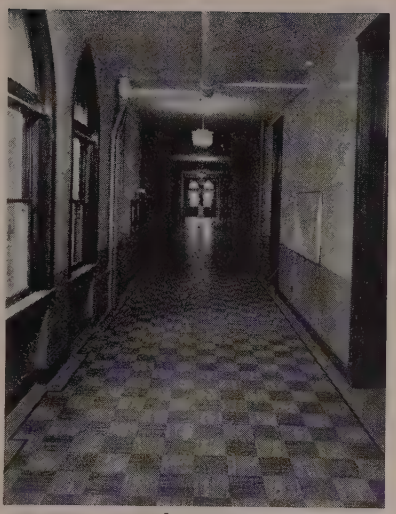
Plastic Flooring: The plastic ingredients make it more resistant to grease and alkalis than other resilient floor coverings. However, the same maintenance procedures are recommended for this type of flooring as for the other resilient flooring.

A final note, no amount of maintenance will protect a resilient floor if it is installed in an area not advised by the manufacturers. It follows that the selection of the correct flooring for the service desired is critical and should be discussed with the flooring salesman.

These few simple tips should clear up the confusion of resilient floor maintenance. If these tips are incorporated into maintenance procedures, the resilient flooring will give church floors additional years of beauty and wear, creating more savings and service for church administrators.



*Photograph by the makers of Armstrong's Linoleum*

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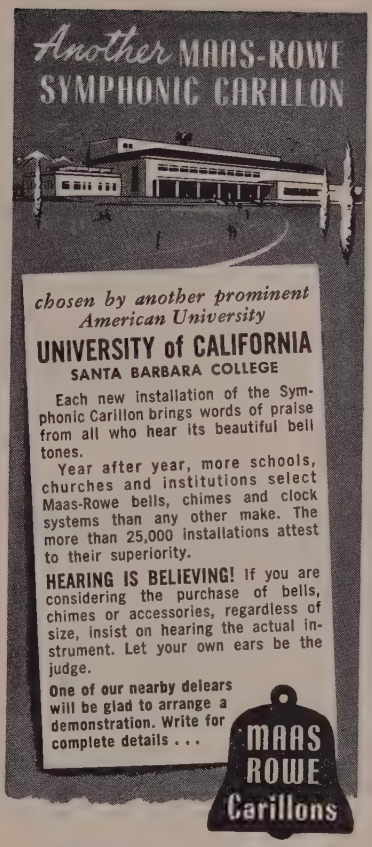
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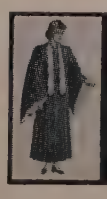

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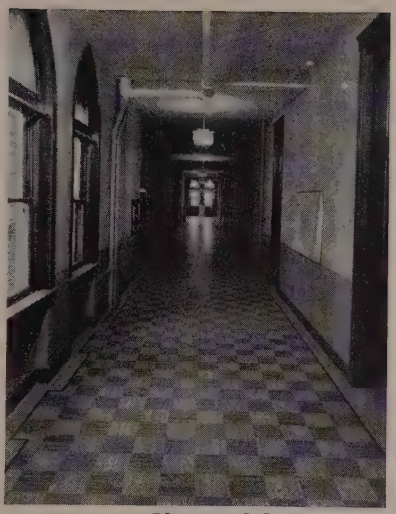

*Photograph by the makers of Armstrong's Linoleum*

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## Mary Russell Mitford

(*From page 7*)

It was then that Mary began to take things into her own hands. They moved into a cottage in Three Mile Cross. They cut expenses as much as the still too extravagant doctor made possible. She began to write in order that they might eat. She had been a precocious child. Good literature had become her special delight. She read widely and she read well. What is more important still, she had taught herself to *see*. It has been said that men are born blind, as blind as bats or kittens, and most people go through life without opening their eyes. Miss Mitford opened hers. One of her biographers says she trained herself to see "the opening of a bud, the rustle of a leaf, the dew glistening on a spider's web." She went with those seeing eyes into her little garden and found there endless delight. She took long walks over the common, down the lanes, sometimes with dogs and children for companions but often alone, and noticed the flowers, the trees, the shrubs, the birds, beasts and insects most of us would have passed by without really seeing. She knew the dogs of the neighborhood and wrote as easily of a homeless mongrel as of petted prize-winners. She would sit by the little brook that touched a part of Woodcock Lane and listen to its music and watch its antics and put it all down for city dwellers to read about. When Nurse Simmons' magpie defended a dirty bone of mutton from the attacks of a wild bird of the same species, she saw and made an entertaining page about it. She would write often about the weather, vindicating the English climate and reminding grumblers that there is much to be said in favor of wet summers. You ought to have read *Our Village* last year when the grass was green and there was no watering to be done in the garden and no one to say you must deny yourself the daily bath. The fact is Mary Mitford, though her days were crowded with anxieties, especially those caused by her selfish father, had learned the secret of contentment. What a joy it was to get away from nursing a sick mother or reminders of troublesome publishers or still more troublesome creditors, to get out to the fields and see a bank of wild violets or hear a chorus of nightingales!

If there was anything Miss Mitford loved more than nature it was people, especially the ordinary people of her own little village. There were times when she enjoyed the sights of London and the mansions of Northumberland, but it was always a delight to be home again. She did her utmost to hide the faults of her father and never indulged in recrimination or self-pity. She saw the virtues of her neighbors and was generally blind to their faults. She read the classics and found in foreign lands the heroes of her plays. But she always came back gladly to Three Mile Cross and the surrounding hamlets. In one place she declares that of all situations that which is most delightful is "a small neighborhood of cottages and cottage-like houses," "a little world of our own, close-packed and insulated like ants in an anthill." In the first chapter of *Our Village* she introduces us to her local friends, stopping before each home and describing the people inside. There is the retired publican who lives in a tidy square cottage—a man of strong political and personal sympathies and antipathies, who made all the people (except the cobbler who obstinately refused) illumine their windows with candles on great occasions and gave full sixpence more than anyone else to little boys who wanted crackers. There was his rival, the pale, black-haired shoemaker who worked in his little shop from morning to night and eschewed all political enthusiasms. There was the blacksmith who was also the local constable, but who loved the public house better than the smithy or the duties of a keeper of the peace. There was the landlord of the Swan (which Miss Mitford called the Rose) with highly colored waistcoat which had been let out twice in twelve months. The landlord had a daughter, the belle of the village, "all curl papers in the morning, like a porcupine, all curls in the afternoon, like a poodle." So we are conducted round the little community. We may be sure they were not all as delightful as Miss Mitford makes them appear, but, as I have already suggested, she had the charity that sees no evil. She loved everything that made for the

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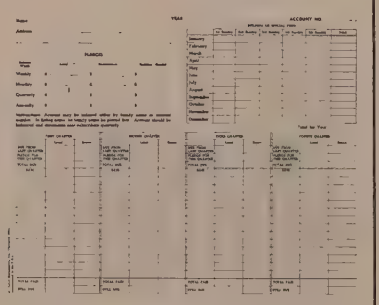

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joy of life—perhaps especially cricket. No, she did not travel to Lords, or any other county ground. She could be slightly satirical about professional games. But she would watch the urchins as they played and quarrelled with bat and ball. Or she would enter with local patriotism into the hopes and fears of representative sides, and get a laugh out of the young gentlemen from Oxford or Cambridge who condescended to assist a village team.

So the years wore away. The parents died and were buried at Shinfield. Mary herself went on writing sketches, poetry, drama, novels, and in due course found herself a celebrity. She moved to a slightly larger house in Swallowfield, enjoyed the contacts with famous people that success brought, wrote innumerable letters, many of which are preserved in Reading Library and some of which were published last year. But she never wrote anything more delightful than *Our Village* with its thumbnail portraits of Sally Mearing and Harry Lewington and Hannah Bint and Jem Eusden and many other local personalities, some of whom still surround her in the Swallowfield Churchyard where on the 18th of January, 1855, in a plot of her own choosing, she was quietly laid to rest.

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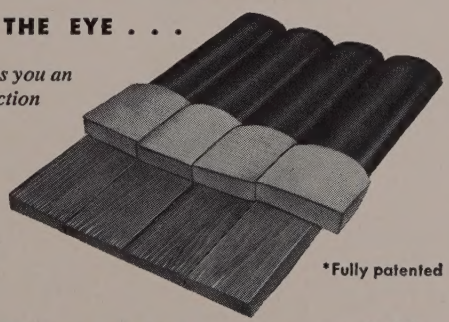

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